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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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TO OUR READERS.

Kind Readers: Once more the privilege is accorded to us of wishing you "a happy new year." Most of you have become aware that it is our invariable custom, on the opening of a new volume of the *Nonconformist*, to lay aside, for a little while, the editorial mask, and to speak to you directly as a friend addressing friends. We have much for which to thank you. We have much also for which to ask your indulgent consideration. We do both with the most transparent sincerity. We are quite as conscious as any of you can be of the shortcomings of this journal; we are also deeply impressed, from time to time, with the generous forbearance of its stated readers. To some of them especially we owe a large debt of thanks for their zealous and disinterested efforts during the last few weeks to give increased circulation, and, by means of it, increased moral and political influence, to the paper over which it is still our happiness to preside. Accept, kind readers, this expression of our heartfelt gratitude. It is but a poor tribute in comparison with the sense of obligations which is constrained to offer it. Such as it is, however, we earnestly trust that it may be received rather for what it means than for what it is.

We hope to show how highly we appreciate the unfailing kindness we have received by what we do rather than by what we say. After so long a service of the great cause we have laboured to promote, you will not expect from us any deviation from the principles for the furtherance of which the *Nonconformist* was originally established. To hold fast by them, in evil report as well as in good report, we look upon as our first and most indispensable duty. For this respect you will regard the past as the surest pledge for the future. It is not at all times an easy task to pursue unflinchingly a straight course. Influences of various kinds, and emanating from many different quarters, do occasionally assert themselves in forms which it is no easy matter to resist. Such may be the case during the coming year. If at times we should be mistaken in our judgment, you will, we are confident, give us credit for desiring above all things to guide ourselves by honest convictions, apart altogether from the consequences to ourselves of consistently acting upon them. It will be a source of encouragement to us to think that where you cannot concur with us you will not withdraw from us your respect. On our part, we shall cultivate to the utmost the sense of responsibility which we owe to you, as well as to the enterprise which engages our supreme interest.

The year before us promises to be an arduous one, and to test the mettle of the staunchest friends of religious equality. We enter upon it with an anxious but firm resolution to make the *Nonconformist* a worthy instrument in respect of the work it undertakes to do. No pains will be spared to render every department of it as efficient as you have a right to wish it might become. Within compass of the means at our command—and we would that, for your sake, they were less limited than they are—we shall try to throw into this journal all the requisite intellectual and moral force which its purpose so truly deserves, and although it is next to impossible not to feel occasionally the weariness which dogs the footsteps of constant effort, we hope that as we draw nearer to the end we have in view, we may have fresh accession of life and spirit to fit us for the successful discharge of our duties.

With the glow of these sentiments deep in our heart, we now resume the impersonality of our vocation, willing to leave to the unerring decision of a Higher Power what further use shall be made of our humble endeavours to subserve His purposes.

Ecclesiastical Affairs.

THE NEW YEAR.

We are not about to venture upon any forecast of events. Something more than the knowledge which lies within reach of man's intellectual ken, is required to map out, even in barest outline, and in regard to a single department only of affairs, the things that shall be. Nevertheless, the strong propensity of the human mind, especially at certain recurring seasons, to look into and, as far as possible, interpret, the future, was not implanted in him without some useful purpose. He may be swayed by it—in his choice of the course he is about to pursue—sometimes mistakenly, it may be, but sometimes wisely—albeit the expectations which had prompted this choice may never, except in a very partial sense, be realised. We are like travellers in an unknown country. Our path onward occasionally conducts us to a point whence we may discern the general features of the region through which we are about to advance. We may see enough to forewarn us that our road, whichever direction it may take, and however varied may be its character and its surrounding phenomena, will most certainly call into exercise all our bodily powers before we reach the end of our journey. What adventures may befall us therein it is impossible for us to foresee. What intricacies may perplex us, or what temptations may present themselves to lure us to the right hand or to the left, we may imagine, but we have no means of determining. Our duty may be clear to us, but not its results; and in such circumstances all we can do for the satisfaction of conscience, and for dispelling vain apprehensions, is to go forward step by step on the path as it opens to us, relying upon the guidance of Supreme Goodness and Wisdom in those critical conjunctures of events in which little dependence can be placed upon human foresight or sagacity.

What will the year 1872 produce in reference to the great question our readers have most at heart—namely, the enfranchisement of religious institutions from political management and support? We are within a few days of a great gathering of Nonconformist delegates. They have been summoned with an express view of considering the relation which the bodies they are to represent should hereafter bear towards the present Government and the Liberal party. What is likely to be the issue of their meetings and deliberations? Of even so near an event we can say nothing with certainty. Much—very much, of course—will depend upon the wisdom, the temper, and the tact of those who have assumed the responsibility of convening such an assembly. There can be no reasonable doubt that the conclusions to which such conference may come will exert, whether for good or for evil, an incalculable influence upon the position of public affairs. The particular subject which has furnished the occasion of their being called together, is even of less importance than the consequences contingent upon the spirit and manner in which they may decide to deal with it. We should not like to predict either what they will do or what they will decline to do. If, however, they clearly define the leading principle by which they desire to be guided in all that affects the policy of national education; and if they can agree in pointing out to their fellow-countrymen the modes in which, and the extent to which, they will feel themselves bound by their loyalty to that principle to use the whole political power they possess in endeavouring to give it effect; and if, moreover, by the proofs they give to the world of the power they can exercise over their own spirits in measuring their demands by what is reasonable and practicable, they show that they are contending for no sectarian triumph, but for the welfare of the country at large, there is no assignable limit to the good that they may do. We trust we are not guilty of unwarrantable assumption in allowing our hopes to prevail over our misgivings in regard to this matter.

Before the time appointed for the meeting of this Conference judgment will probably have been given in the Bennett case. Whichever way the decision may go, its effect on the mind of the country in relation to the question of Church Establishment, will necessarily be considerable. The dogma *sub judice* constitutes the intellectual and spiritual basis of sacramental efficacy and priestly mediation. If it be affirmed by the Judicial Committee as a recognised doctrine of the Church of England, one can hardly understand the object of the Reformation. If, on the other hand, it be rejected, one can hardly see what *locus standi* a large proportion of the clergy can have in the existing Church Establishment. There is a widespread public expectation that the trial will issue in some kind of compromise. It may be that no conceivable termination of the case will bring about a positive rupture in the clerical body. But it may be confidently anticipated that, whatever it be, it will seriously affect, the view which is taken by thoughful and reflecting minds of the tendency and probable development of the English Church as "established by law."

It is not easy to guess, in presence of the contingencies above alluded to, what course the disestablishment question will generally take during the year upon which we have just

entered. It would naturally be pleasant to us if we were able to speak confidently to our readers as to what is likely to occur with regard to it within the interval of a twelvemonth. But we have no such insight into what is destined to happen as will justify our hazarding a single sentence in the shape of prophecy. What we do know is that A.D. 1872 will most certainly require unflinching work on the part of those who would give complete legislative effect to the principle of religious equality. In Parliament, and out of it, there will be a constant demand for watchfulness that never sleeps, courage that never fails, perseverance that never flags, self-sacrifice that never gives up its purpose. The conflict is daily becoming more intense. Organisation on both sides covers, and will progressively cover, larger breadths of society. Gradually, the point at issue is entering into the struggles of political parties, and promises before long to engage the deepest interest of British constituencies. What will be the upshot we must leave time to tell. In any case, however, we may enter upon the New Year with the implicit assurance that every day of it will urge some claims upon the industry and fidelity of avowed Liberationists.

Minor questions (if indeed they be minor) loom upon us in the haze of the proximate future. We have not yet settled everything affecting religious equality in our colonies, or perhaps we might with stricter accuracy say in our Colonial Office. There is a strong predisposition among ruling authorities to substitute concurrent endowment for out-and-out disestablishment. In India also there are various signs which indicate, on the part of Government, a fatal readiness to evade the spirit of Her Majesty's proclamation to the native races. We have besides a practical grievance or two at home demanding some attention. Altogether, the outlook of the year promises little but incessant work. There is no discouragement in this fact. On the contrary, it is inspiriting. The region we have to traverse may be rough, but we always anticipated it as a sure characteristic of the last part of our journey. Let us use the year well, in the full conviction that labour is progress, and that no true effort can be thrown away.

ECCLESIASTICAL NOTES.

THE Archbishop of Canterbury has come forward to express his opinion that some systematic organisation to counteract the work of the Liberation party—"vigorous and persistent efforts," as the archbishop describes them—is much to be desired. He therefore thinks that the clergy and laity of the Church would do well to aid the Church Defence Institution. Well! we can have no objection, nor can we see why the archbishop should not have written the letter such as he has written. It is a most natural thing that the Archbishop should desire to keep the connection between Church and State intact. But, then, archbishops in these days do not very greatly influence opinion, or even public legislation. The tendency both of opinion and legislation is altogether against the tendencies of the archbishops. We can remember Dr. Tait's predecessor, surrounded by archbishops and bishops, deans and archdeacons, addressing the members of the Church Institution, of which Dr. Lee is now secretary, against the abolition of Church-rates, against opening the Universities to Dissenters, against anything and everything which tended towards the realisation of religious equality. Well! what was the use? Whatever has been the use of episcopal demonstrations? What cause have they aided? What cause have they stopped? Mitres and crosiers can no more obstruct the growth of public opinion than Canute could obstruct the rising of the tide.

With the New Year we have a new Church organ, called the *National Church*, and devoted to Church defence proceedings. We almost imagined, when this periodical first came into our hands, that we had the organ of the Liberation Society under a new title. We have the same size, the same type, the same arrangement of contents, the same everything, excepting ability and purpose. The articles deal also with the same subjects. We regret to notice that, in the supplement, there is that personal misrepresentation which has become almost characteristic of Church defence. In an address to the working men the following language is used regarding Mr. Miall:—

> It is for you, the loyal working men of Great Britain, to show to the world that in allying himself to Republicanism and Democracy, with the disciples of Messrs. Odger and Bradlaugh and Sir Charles Dilke, Mr. Miall, instead of strengthening, has weakened his cause, has made a false step which must inevitably draw down upon him the reprobation of all loyal men.

Mr. Miall has not only never appeared upon the same platform with Mr. Odger or Mr. Bradlaugh, but has constantly opposed himself to republican views. The dry rot of untruth enters into the first number of the new Church organ.

The *Church Times*, upon reviewing the history of the last year, has come to the conclusion that the disestablishment question is nothing like disposed of. Its language is as follows:—

> Mr. Edward Miall's motion for the disestablishment of the Church of England, defeated by a considerable majority, yet received a larger measure of support than had been anticipated; and the question involved is nothing like disposed of. So far as we can at present see Catholics can afford patiently to await, without in anywise expediting, the day when the temporalities of the Church will be dealt with by the secular legislature. The Church is slowly but surely regaining her pristine strength. When that is fully resuscitated disestablishment, and even disendowment—in other words, rank robbery of private property—may come and will do no harm.

Our contemporary is thus of opinion that neither disestablishment nor disendowment will be safe until the Church regains her pristine condition. But is it not an elementary truth that God gives strength to people who do right when they do right? Is it not equally true that the Church cannot regain her pristine condition until she is disestablished and disendowed?

The Athanasian Creed is once more the subject of discussion in the newspapers. Perhaps the most inappropriate season for defending that concentrated essence of damnatory theology is the season through which we are now passing. While our hearts are opening to the gospel of love and charity this intolerant formula is thrown down for us to look at. Canon Trevor assures the readers of the *Times*, who probably know no better, that this creed is not only the faith of all the clergy, save one or two, now living, but that it is also the faith of all who are called orthodox Dissenters. So far as the clergy are concerned, the canon may or may not be right, we can only say that he ought to be right. Dean Stanley, indeed, objects to it, and so does Mr. Llewelyn Davies, who says, "We shrink from the language of its damnatory clauses." But, the clergy have to use the Prayer-book, they have to read the creed, and they have surrendered the right to object to it. With regard to Dissenters the case is different: we not only never use the creed, but there is not probably a single Dissenter who believes in it, as a whole. Mr. Davies appears to think that it makes all the difference whether the creed was composed by Athanasius and in the earlier ages of Christianity, or whether it really dates from the eighth or ninth century. We don't see how this can make any difference. The creed is bad as it stands, and would be no better if all the saints of Christendom had combined to make it. Doesn't Mr. Davies know that personal authority does not make a thing true, and that age cannot make a thing respectable?

A Wesleyan minister, writing to the *Watchman*, deplores the very serious fact that a large number of Wesleyans are drifting from that communion. He puts the position in no unmistakeable language:—

> When a respectable family leaves the town where they have sat under an efficient ministry and had "troops of friends," for the country village, and they change their religion because it is not so respectable as it was in the town, plain people are very much puzzled and discouraged. When those entering into matrimony among us prefer that the chaise and postillions shall carry them to the church door rather than to the chapel where they and their fathers have been instructed in the Gospel, it gives the clergy of the Establishment a reason for saying that "the *Wesleyans* are not satisfied with their position." The same thing applies to burials when the Methodists are afraid to let their friends lie in what is called by the Legislature of this Christian country "unconsecrated ground."
>
> I was lately in a remarkable company. There were the son of a former President of the Conference, some of the descendants of one of our most distinguished ministers of the last generation; children and grandchildren of several influential Methodist laymen; and all these persons were alienated from us. I felt ashamed, yet not entirely so; for the occasion of the gathering was the death of one who had resisted all temptations to forsake us, and "having chosen the good part which cannot be taken away," had witnessed by a triumphal death that nothing had been lost by her fidelity to "Dissent."

The remarkable thing is that this has not been noticed before. What could be more natural than for Wesleyans to go over to the Church, when they, or at least those who are their leaders, continually insist that whatever else they may be they are not Dissenters?

We are glad to receive the published copies of the lectures recently delivered at Manchester by the Rev. A. Maclaren, Mr. R. W. Dale, and the Rev. Marmaduke Miller. A series of more able lectures in the interests of Nonconformity, has probably never been delivered. We are especially pleased to see the lecturers avoided all personalities, all imputations of motives, all bitterness of spirit. No poisoned weapon held by our hands, or wielded by us in the warfare we have undertaken, will ever strike home.

We have copied into our columns a letter which appeared in yesterday's *Times*, having reference to Clerical Fellowships. It announces what, on our part, we receive as a very agreeable New Year's gift. The Judicial Committee of Privy Council have advised Her Majesty to approve a statute passed by a majority of the Wardens and Fellows of Merton College, Oxford, for the total repeal of the clause in the College Ordinance under which one moiety of the twenty-four fellowships was subject to the restriction of Holy Orders—and hence, in nineteen out of the twenty-two colleges of Oxford, a majority of the governing body have power, subject to the approval of the Privy Council, to alter or repeal the ordinances framed by the University Commissioners. The importance of the decision, both in its legal and executive aspects, can hardly be overrated, and is second only to the University Tests Act, to which, indeed, it is a supplement. Mr. Charles S. Roundell, the writer of the letter, has done much towards bringing about this result.

DR. MASSINGHAM AND MR. MIALL, M.P.

(From the Bradford Observer.)

Mr. Miall, M.P., having declined the challenge of the Rev. Dr. Massingham to discuss publicly the question of Disestablishment, the latter gentleman has addressed the letter subjoined to the hon. member:—

"St. Paul's Vicarage, Warrington,
"Dec. 26, 1871.

"Dear Sir,—You have a perfect right to decline to meet me in discussion, for sometimes 'discretion is the better part of valour'; and I have also a perfect right to criticise your reason for declining it. In the House of Commons you have a field to which I have no access, for equality is an idle dream. It does not exist either in heaven or on earth. Could I but reply to you for two hours in that arena, I should be content. An ex-Dissenting preacher can enter there, but I, as a clergyman, am excluded. In that exclusive field you have availed yourself to the utmost of your special privileges, and constituted yourself the champion of the anti-Church and State movement—with what poor success the division lists in the House of Commons sufficiently show. Then, having been defeated there, you have appealed to the people outside, hoping by their clamour to accomplish what your arguments had failed to do in Parliament. Because you had thus appealed to popular support, I challenged you, through Mr. Sales, to meet me on that platform to which you had yourself descended, and where fair play could be shown equally to each of us; but you evidently fear that it would not answer your purpose to meet the million, unless in a meeting of your own packed supporters. Had you confined your diatribes against the Church of England to the House of Commons, I never should have intruded myself on your notice; but since you have descended from that high position, and mounted the stump before a more or less select audience, it is now too late to screen yourself behind your Parliamentary dignity. As you decline to discuss your favourite subject on equal terms, and on an open platform, I must say that I regard the reason assigned for this as a subterfuge that savours more of caution than of confidence, of prudence than of chivalry. Can there be a greater implied confession of weakness? I leave an intelligent public to draw the proper and legitimate inference. And I hope that, to be consistent, you will confine your eloquence for the future to the select and dignified arena of the House of Commons, and not seek elsewhere either for sympathy that does not exist in St. Stephen's, or for a more congenial and approving audience than that select assembly affords.

"I have the honour to be, dear sir,
"Yours very faithfully,
"J. D. MASSINGHAM, D.D., LL.D.
"Edward Miall, Esq., M.P."

In the *Bradford Observer* of Monday appeared the following:—

"Sir,—In your yesterday's impression I find, copied from the *Manchester Courier*, a letter, dated December 26th, purporting to be from Dr. Massingham to myself.

"Some one, I suspect, has practised a hoax upon your contemporary. I will give you my reasons in two or three sentences.

"In the first place, to the best of my recollection, I never received a line from Dr. Massingham

in my life, and, of course, have not received the letter above referred to.

"Assuming, as I am bound to do, that Dr. Massingham—inasmuch as he is a clergyman of the Church of England, a D.D., and LL.D.—must be a gentleman, he would know that it is not held to be consistent with good manners to publish even in a local print, anything addressed personally from one gentleman to another, unless and until it has been sent in private to the person so addressed. He would have been aware, moreover, that the readers of the published letter, subscribed with his name, might naturally infer that he had previously forwarded it to my address, and that such inference would not correspond with fact. I require very strong evidence to convince me that Dr. Massingham has thus sinned against polite manners and truthfulness of spirit.

"My impression that this letter cannot have been his is strongly confirmed by the style of its contents. Your readers will have judged before now whether it most grates upon the instincts of modesty, good breeding, refined taste, or Christian culture.

"Rely upon it, it cannot have come from Dr. Massingham's pen. It is much more likely to be the work—not very skilfully executed—of some vulgar impostor.

"I am, &c.,
"EDWARD MIALL.

"Welland House, Forest-hill, S.E.,
"December 29, 1871."

THE LATE MR. T. C. TURBERVILLE.

(From our own Reporter.)

The funeral of this lamented gentleman took place on Saturday last in Highgate Cemetery, and was attended by a numerous concourse of ministerial and literary friends, who for many years had co-operated with him in his editorial labours. The little chapel allotted for the use of Nonconformists on these mournful occasions was inconveniently crowded. The funeral procession was timed to arrive at the cemetery at two o'clock, but long before this hour groups of Mr. Turberville's old *confrères* were in attendance talking of the goodness and worth of the friend they had lost, and expressing fervent sympathy with the widow and the fatherless. Amongst those present were the Revs. E. White, Mark Wilks, H. Allon, G. M. Murphy, W. Tarbotton, J. Braden, Ll. D. Bevan, G. W. Conder; Mr. Herbert Skeats, Mr. James Clarke, Mr. J. B. Howat, Mr. Ashley, Mr. Daniel Pratt, Mr. Charles Miall, Mr. D. J. Evans, Mr. J. E. Ritchie, Mr. Speaight, &c. Several members of the church of which the deceased was an esteemed deacon (the Rev. E. White's, in whose absence Mr. Turberville used occasionally to occupy the pulpit), attended to pay their last tribute of respect and affection to the memory of one with whom they had had long fellowship. The mourners consisted of the Rev. Mr. Daniels, of Somerleyton, near Lowestoft, and the three fatherless little boys, whose grief it was inexpressibly touching to witness. The funeral service was of the simplest character. The Rev. E. White read a number of carefully-selected passages from the Old and New Testament; passages telling of the soul's victory over mortality. No address was delivered: none was needed. The pathetic prayer which Dr. Allon offered after the reading of the Scriptures was better suited to the feelings of those present. In solemn thanksgiving, in earnest supplication, in which the voice of the suppliant trembled with emotion, the man whose life had been a long struggle against weakness, and who had fought a good fight, doing all he had to do with his might, but with simplicity, charity, and candour, stood once more in the midst of us, and we forgot the coffin and the grave. We saw again the faithful, conscientious worker; the man of keen intelligence and tender sensibility; the bravest and manliest in defending what he believed to be the truth; the quietest and most retiring in everything where he himself personally was concerned. We saw the father of whom any children might be proud to their dying day, and the memory of whom ought to prove one of the strongest incentives to good, and to achieve an honourable future. But we saw very solemnly how God could do without the best of His servants. All present were engaged in doing some work for Him; their prayer now should be that it should be done more thoroughly, as in the presence of the Great Taskmaster's eye. The service at the grave was conducted by Mr. Mark Wilks, and the few familiar sentences which he impressively read from the Church of England Burial Service were never felt to be more appropriate. Then, one after another, with uncovered head, approached the grave's mouth to take the last look. A few choice flowers were flung on to the coffin by affectionate hands. Wintry and miserable as the afternoon was, the friends were slow in dispersing, but at last the grave was closed in; all that was mortal was left till the resurrection morning. He who writes these imperfect lines worked with him and for him for several years, and lays down the pen now with a trembling hand. He never knew a man more resolute in doing what was needed to be done at any cost of time, health, or patience, or one more ready to supplement weak but honest endeavours by his own superior strength and experience, than Thomas Charles Turberville.

PROPOSED CHURCH REFORMS.

The *Guardian* is desired by the Archbishop of Canterbury to state that, in accordance with resolutions adopted at a meeting of twenty-three archbishops and bishops of both provinces, held at Lambeth on the 5th of December, and further resolutions adopted at a meeting of a committee of the aforesaid archbishops and bishops, held at the same place on the 6th of December, the opinion of both Houses of the Convocation of Canterbury will be taken on the earliest possible day after their assembling, on the following points:—

1. Whether it is desirable forthwith to obtain powers whereby it shall be lawful for the minister of any church or chapel, on any Sunday on which the order for Morning and Evening Prayer shall have been duly said in such church or chapel, to use as a third service any other form of service whatsoever, selected from the Book of Common Prayer, with any Psalms and Lessons, provided such service has been approved by the Ordinary by a writing under his hand.

2. Whether it is desirable forthwith to obtain powers for enabling the minister of any church or chapel, not being a cathedral church, to use on week days instead of the daily service any form of service taken from the Book of Common Prayer, which shall have been approved by the Ordinary as above.

3. Whether it is desirable forthwith to remove all doubts which have arisen as to the lawfulness of using, with the consent of the Ordinary, in any church the Morning Prayer, Litany, and Communion Office, each as a separate service.

By the recommendation of the above-mentioned committee of archbishops and bishops, the opinion of Convocation will also be taken at the same time on the expediency of adopting, besides the above, all the other recommendations of the Fourth Report of the Ritual Commission, with the following reservations:—

a. A slightly altered form of explanatory note will be proposed in place of that recommended by the Ritual Commissioners, in the rubric respecting the "Athanasian" Creed.

b. While the committee recommend the consideration of the proposed rubric in the Communion Service for administering the Elements to more than one communicant at a time, the majority of the committee is not of opinion that such change is desirable.

The following circular has been addressed by the Archbishops of Canterbury and York to the deans and chapters of the several cathedrals and collegiate churches:—

December 13, 1871.

Gentlemen,—We have the honour to inform you that at a meeting of archbishops and bishops held at Lambeth Palace, on the 5th December, 1871, a committee of archbishops and bishops was appointed "to confer with the deans and chapters as to the expediency of obtaining power for the amendment of the cathedral statutes."

In consequence of this we beg leave to ask the favour of the head and one member of your chapter attending at a conference to be held at Lambeth Palace on the day on which (probably in the month of February) Parliament shall assemble for the dispatch of business.

We shall feel obliged by your addressing an answer to this communication to Mr. J. B. Lee, 2, Broad Sanctuary, Westminster, who will hereafter duly notify to you the precise day and hour of meeting.—We have the honour to be, gentlemen, your faithful servants,

(Signed) A. C. CANTUAR.
W. EBOR.

In reference to these announcements, the Rev. J. C. Ryle writes to the *Record*, contending that Convocation ought not to be asked to express opinions as respecting the Church—the fact being, as Mr. Ryle contends, that Convocation does not in any real sense represent the Church. Mr. Ryle says:—

To the members of the Lower House, individually, I have no objection at all. Many of the deans, archdeacons, and proctors, are singularly able men. Some of them I can reckon among my friends. But to call the Lower House a fair representative, collectively, of the Church of England in the province of Canterbury is simply preposterous and absurd. The Lower House of Convocation consists of 145 members. Of these twenty-three are deans, fifty-six are archdeacons, twenty-four are proctors for cathedral chapters, and only forty-two are proctors for the parochial clergy! Every one knows that deans are nominated by the Crown and archdeacons by the bishops, and that in neither case have the clergy the slightest voice in the nomination. And yet in the face of these seventy-nine nominees of the Crown and the bishops, the parochial clergy are only allowed to elect forty-two representatives of their own body! Can anything be imagined more contrary to reason and common sense?

As to the judgment of Convocation, Mr. Ryle observes:—

Do the archbishops and bishops suppose that the House of Commons will really regard the voice of Convocation as the voice of the whole Church? Nothing of the kind. One great reason, I firmly believe, why the House of Commons is so slow to take up Church questions, is the difficulty of ascertaining what the Church really wants. And what lies at the root of that difficulty? Beyond all doubt the senseless and anomalous constitution of the Lower House of Canterbuty Convocation—that fossil relic of a bygone age. Why do not the archbishops and bishops take in hand a thorough reform of the Lower House of Convocation, before they call on it to discuss serious matters like those which are now announced? Until they do so, I and many others shall never cease to complain and protest against the decisions of Convocation being regarded as the voice of the Church of England, be they what they may.

The *Times* does not think that the change in the services of the Established Church which the Primate intends to propose will be easily carried. The Ritual Commission originated in a dissatisfaction on the part of the laity at the unlimited variation introduced by a certain school of clergy in the customary services of the Church. Are they likely to approve a change which would lodge a hitherto unheard-of discretion in the clergy without admitting them to any voice in the matter? It needs a sanguine forecast to hope that the archbishop's invitation will have any other practical result than that of raising a bitter controversy in Convocation, and of exciting the theological animosities which are touched by many of these proposals. A church reform, to be initiated by a doctrinal debate in Convocation, is a perilous experiment. We shall indulge the hope that the Convocation of Canterbury will prove as reasonable as their Primate; but experience even in such a minor matter as the lectionary is not encouraging. When the archbishop invites capitular bodies to consent to some mode of improving themselves out of their present existence, he need not fear any general opposition from the less dignified clergy, but it will be an exemplary instance of self-sacrifice in these conservative bodies themselves if they consent to facilitate their own dissolution. On the whole, it would seem evident we are about to be plunged into ecclesiastical hot water.

CLERICAL FELLOWSHIPS.

The following appears in the *Times*, from Mr. Charles S. Roundell, the well-known University reformer:—

By a recent decision of the Judicial Committee of the Privy Council, a question materially affecting the reform of the Universities has been determined. Their lordships have advised Her Majesty to approve a statute passed by a majority of the Wardens and Fellows of Merton College for the total repeal of the clause in the College Ordinance under which one moiety of the twenty-four fellowships was subject to the restriction of holy orders.

The settlement of the legal question involved in this decision is of more importance even than the question of policy. It is now for the first time decided by the highest authority, after arguments by counsel, that in nineteen out of the twenty-two colleges of Oxford a majority of the governing body have power, subject to the approval of the Privy Council, to alter or repeal the ordinances framed by the University Commissioners. In other words, the power of the colleges (other than Corpus, Exeter, and Lincoln, which stand upon a different footing) to alter their ordinances is held to be conferred exclusively by the 40th section of the Oxford University Act (17 & 18 Victoria, cap. 81).

Had the alternative view of the legal construction of the Act of Parliament and of the College Ordinances prevailed, no such alteration could have been effected except by a two-thirds majority of the governing body, with the super-addition of the consent of the visitor to that of the Queen in Council.

And if the judicial quality of the Episcopal visitors, in dealing with such questions as the restriction of fellowships and headships to holy orders, is to be gauged by the memorable reply of the late Archbishop of Canterbury (Dr. Longley) to the authorities of Merton College, when in the year 1866, in his visitorial capacity, he refused to sanction even a partial removal of the clerical restrictions, on the avowed ground of the supposed interests of the Church, the requirement of the additional sanction of the visitor would have proved tantamount in many cases to the obstruction of legislation by the colleges in the interests of learning and education.

Having regard, then, to the legal and political issues involved in the recent decision of the Privy Council, it becomes manifest that a practical reform of the first magnitude has been found to be practicable, and has been actually effected, within the existing powers of the great majority of the colleges at Oxford.

DR. DOLLINGER'S ADDRESS.

We find in the *German Correspondent* of Saturday a long report of Dr. Döllinger's address as Rector of the University of Munich, of which a brief notice has already appeared. The three temporal faculties were numerously represented on the occasion; that of theology was distinguished by its total absence—Professor Friedrich, as is known, holds only an extraordinary professorship. The Ministry was represented by Count Hengenberg and the Minister of the Interior, Von Pfeufer; the dynasty by Prince Arnold, the youngest son of Prince Luitpold, who is at present a student; and the Reichsrath by its first secretary, Baron von Niethammer. Among the many other persons of note who were present, the Prussian Ambassador, Baron von Werther, Chief Burgomaster Dr. Erhardt, Professor Reinkens, and several members of the Bavarian Parliament, were to be observed. The concourse of students was, as might have been expected, very great. The speech, which lasted for an hour and three-quarters, evidently made a deep impression on the audience, who accompanied its delivery with frequent marks of approbation. Speaking of the relations between France and Germany, Dr. Dollinger said:—

Unhappily Germany cannot yet disarm, but must still keep her hand on her sword. The French proclaim that they will henceforth educate their children in hatred of Germany, as former generations were taught to detest England. It appears to be a necessity for the French to have continually some people or other to hate. This hatred Germany does not return; she holds fast the conviction that all Christian nations are members of one grand confederacy, and that every great people has its own share to perform in the moral development of the human race. For this reason we shall see without envy the re-elevation of the hard-stricken French nation, and on our side willingly resume the interchange of our intellectual wealth. . . . . The French people will long preserve its old reputation as the channel through which world-stirring ideas and discoveries are propagated. Even the Englishman Macaulay has called France the born interpreter of

scientific discoveries. In truth, the capacity of the French for popularising often degenerates into shallowness, and their besetting sin in science is the tendency to inconsiderately build up new systems on an insufficient foundation. And yet Germany and France are nations indispensable to each other. This we may admit the more candidly as we are now in a position to repel the corrupting effects of French genius. Never again will there appear simultaneously fourteen German translations of a wretched romance with a special drift, such as Eugène Sue's "Wandering Jew." If we direct our unbiassed attention to intellectual life in France at the present moment, we may note a deep depression and thorough discouragement of all superior minds as its distinguishing feature. They have obtained a melancholy insight into the fruitlessness of the struggles towards political and social reform made for a century past in France; words like the "stone of Sisyphus," and "*Nous baissons*" have been pronounced by prominent men. Twenty years ago Tocqueville complained of the increasing poverty of France in eminent men. The voices that lament the "irretrievable decay" of the nation are becoming more numerous. But yet the source of vital power in the French people is still unexhausted; a wonderful copiousness of talent and energy, as well as of material resources, is still available. We need not abandon the hope that some day our conciliated neighbours will again raise themselves with the aid of Germany, and by taking her as a model.

Dr. Döllinger spoke at length on the mendacity of French historical literature, especially denouncing Lamartine, Thiers, and Michelet. He said:—"The period which has passed since 1789 has often been called an age of lies. It is true that the power of mendacity in the present age is immense. Whoever doubts this need only turn his eyes to the sick bed where the noble French nation lies stretched in a severe though not hopeless disease. This historians of that nation have inoculated it with a deep untruthfulness." Here, is the passage in which the rector denounced the Infallibility proclamation:—

On the 18th of July, 1870, Rome, the second metropolis of Latinism, declared war against German science and intellect. Five hundred and forty-seven Roman bishops proclaimed the infallibility of the Pope. Witnesses of authority have shown that this dogma, the dangerous character of which had never been mistaken, was promulgated only to checkmate the Germans, and to serve, so to speak, as an antidote against inconvenient German investigations. For more than twenty years the Roman hierarchy has banished the old theological handbooks from the seminaries and colleges, and introduced new ones full of misstatements and falsifications, thus endeavouring to gain over the younger clergy to the cause of the ecclesiastical revolution in favour of Papal absolutism. This manœuvre has unfortunately been crowned with success; in Germany alone the introduction of the new class-books only partially succeeded, and therefore the direct declaration of war against German science, which had so long been avoided, is now considered necessary. A society originally formed in Spain proclaimed the principle of the subjection of human will and human intellect to the authority of a person appointed by God to be the head and centre of Christianity. The hostility to all free inquiry which resulted from this doctrine was first directed against natural science, and gained some partial successes, but was in the end defeated at every point. Now the science of history is attacked. If the attempt were successful the inevitable consequence would be the bankruptcy of historical investigation, general scepticism, and an utter want of confidence in the trustworthiness of all historical research. Rome is fully determined on this conflict. In the ecclesiastical question now at issue an offer was made to leave its decision to the most eminent scientific authorities; the answer to this proposal was an anathema. Such a reply, too, was perfectly natural; the question was not one of science but of obedience. For the same reason German bishops have lately laid before the throne of the German Emperor a complaint about the "unharmonious progress" of German science—that is, of the German universities. Nothing else could be expected from the discoverers of the idea of obedience in knowledge who had also applied to the universities of Germany the epithet *ossa fœtentia*. War is therefore declared. Time will show whether history is to be beaten where natural science was victorious.

On the reunion of Christendom Dr. Döllinger said—

Above all, German theology is favoured by the new order of things. In the two confessions this science has much to learn and much to forget. Since the division between the churches, theology on both sides has considered polemics the chief task; and thus divergencies have been made more striking, and the breach has been widened. Henceforth theology must follow an opposite course, and exchange a polemical for an eirenic tendency. It must in future become the science of peace-making. Previous to the establishment of the Empire the purest patriots lamented our denominational disunion as the principal difficulty in the way of the unification of Germany. Now the exterior framework of the Empire is finished, but its internal construction is not completed, and here theological division will unfortunately still act as a hindrance. In all Europe a desire is felt for the reunion of the separated churches. Germany, in which their division originated, has also the task of bringing about their reunion, or, if this be impossible, their reconciliation at least.

THE BISHOP OF EXETER AND HIS BROTHER CLERGYMEN.—The protest of the Rev. J. W. Burgon, Fellow of Oriel College, to the appointment of the Bishop of Exeter as select preacher to the University of Oxford, has been followed by another addressed to the Vice-Chancellor, from the pen of the Very Rev. the Dean of Norwich. Dr. Goulburn says:—"It seems to be a miserable apostasy from the principles which once animated the University of Oxford that she should deliberately commit the religious instruction of her youth (a sacred trust, if any trust can be sacred) to a prelate who labours under grave suspicions of heterodoxy, whose theology is at the best hazy, and who will not purge himself from complicity with the attempts of avowed Rationalists to throw doubt upon 'those things which are most surely believed among us.'"

THE PRIMATE ON CHURCH DEFENCE.—The secretary of the Church Defence Institution has received the following letter from His Grace the Archbishop of Canterbury:—"Addington Park, Croydon, Dec. 26, 1871.—My dear Sir,—You request my opinion on the subject of the Church Defence Institution. There seems little doubt that vigorous and persistent efforts are being made by those who desire to destroy that connection between the Church and the State which I regard as equally beneficial to both. I can, therefore, have no hesitation in saying that some systematic organisation to meet these efforts and keep the public informed on the subject is much to be desired; and I think that the clergy and laity of our Church will do well to aid in the work which the committee of the Church Defence Institution has undertaken.—Believe me to be, yours faithfully, A. C. CANTUAR. The Rev. Alfred T. Lee, LL.D."

CHURCH REFORM IN SPAIN.—A "Manifesto to the Spanish Nation" has appeared, dated November 26th, and signed by seven priests as the committee, wherein a reformation of the Catholic Church in Spain is demanded. No new sect is to be raised up, but there is to be the "constitution of a free Christian Catholic and Apostolic Church, or Spanish Church." Five chief points of reform are to be carried out through the medium of a National Council:—1. Purity of the Christian doctrine, as it is contained in the New Testament, with rejection of those additions which by Councils, Papal bulls, decretals, and encyclicals, have been appended to it. 2. Separation and independence of Church and State. 3. Vote of the Church members, with universal right of voice. 4. Rejection of the Latin tongue, of compulsory celibacy of the clergy, and of burial fees. 5. Self-government of the Church by periodical councils.

COPES AND SURPLICES.—On Christmas Day the Bishop and Dean of Ripon wore copes in Ripon Cathedral. The Dean explained to the congregation that they did not ascribe importance to any sort of ecclesiastical dress in itself, but they did ascribe serious importance to obedience to lawful authority. Recent events had led to an act on the part of the Queen confirming, and thereby giving the force of law to, a decision of the Judicial Committee of Her Majesty's Privy Council. By that decision it appeared that what was still the law of the Church on one part of the dress to be occasionally worn by some of the clergy had been long neglected. The law was that in cathedrals and collegiate churches on the high festival days observed by the Church, the cope was to be worn in administering the Holy Communion.—The Bishop of Winchester, in a circular to the several rural deans of the diocese, calls attention to the advice given by the Bishop of London in his recent charge, to the effect that though he did not require, or even advise, the adoption of the surplice in the pulpit when at variance with the decided feeling of the parishioners, he should be very thankful to see the present diversity of practice pass away. The Bishop of Winchester says he understands that a large number of the London clergy are about to follow this wise and temperate counsel, and he hopes that the clergy on the Surrey side of the Thames may join them in this course.

THE OLD CATHOLIC MOVEMENT.—The Dusseldorf correspondent of the *Guardian* gives one or two interesting items on this subject:—"The grounding of Old-Catholic congregations goes on, progressing surely. The body at Ried, in Upper Austria, have now been able to procure a minister for themselves. In the Tyrol the Archbishop of Saltzburg has not proceeded further with the Dean of Kuffstein and his clergy; but solitary congregations are stealing out to join the movement, such as at Simbach in the valley of the Inn, where a body of 400 have established themselves. In Hungary the Primate has excommunicated Dr. Hatala, professor of Biblical Exegesis in the University of Pesth, who, as editor of a newspaper, the *Free Church*, has been advocating the cause of the Old Catholics. From Kaiserlautern in the Palatinates comes a pleasing piece of news. The new Old Catholic body, shut out from their own church, have asked the Protestants to lend them theirs, and the Presbytery of the town has consented. The matter is referred to the Consistory at Spires for their ratification. A former Prince-Bishop of Breslau, Count Leopold von Sedlnitzky, resigned his office a long time since, and joined the Protestant Church. He has died, and left large sums of money by will to Protestant purposes in the diocese over which he formerly reigned as Catholic bishop. He has bequeathed 40,000 thalers for an institution in aid of Protestant pastors in Silesia; also 80,000 thalers to establish a hall for students of Protestant theology in the Breslau University; and a further legacy of 2,000 thalers to purchase theological works for ministers in the poorly endowed parishes of the province.

ROMAN CATHOLIC STATISTICS.—From the new edition of the *Catholic Directory* just published, *permissu superiorum*, for 1872, we learn some interesting particulars respecting the Roman Catholic body in Great Britain, and also on the Continent of Europe and, to some extent, other parts of the world. The secular lists prefixed to the more strictly ecclesiastical portion of the work show that in the ranks of the Peerage of the three kingdoms the Roman Catholics can reckon one duke (Norfolk), one marquis (Bute), eight earls, four viscounts, twenty barons, the list ending with Lord O'Hagan, the Lord Chancellor of Ireland. Besides these there are forty-nine Catholics in the baronetage, six Catholics in Her Majesty's Privy Council, and thirty-eight in the House of Commons, all of whom, with the exception of Lord Robert Montagu, sit for Irish constituencies. In England there is one archbishopric, that of Westminster; and Dr. Manning has under him twelve "suffragan" bishops, each exercising spiritual jurisdiction over a local diocese, and aided by a provost (answering to an Anglican dean) and chapter. Scotland is still divided into three "districts," the western, the eastern, and the northern, with a "Vicar Apostolic" over each. In Ireland there are four archbishops, Armagh, Dublin, Cashel, and Tuam, presiding over the Provinces of Ulster, Leinster, Munster, and Connaught respectively, and having under them twenty-four suffragan bishops whose titles correspond almost exactly with those of the sees occupied by the prelates of the Established Church before the reduction of their number by Mr. Stanley (the late Lord Derby) just forty years ago. No less than seventy-one priests—forty-five seculars and twenty-six regulars—have been ordained in England alone during the past twelvemonth, raising the total of the priesthood in Great Britain to about 1,840, serving about 1,200 "missions" and "stations." To these details are added lists of the archbishops and bishops of the United States, of the "Sees and Vicariates Apostolic" in our colonies and dependencies, and also of the patriarchs, archbishops, bishops, and vicars apostolic in Europe, Asia, Africa, North and South America, and Oceania, including Australia, New Zealand, &c. We are informed that there are nine "patriarchates," of which the chief are Constantinople, Alexandria, Antioch, and Jerusalem; and twelve patriarchs, seven of the Latin "rite" and five of the Oriental "rite." In conclusion, it appears that, besides His Holiness Pope Pius IX., the Sacred College at the present time consists of five Cardinal Bishops, thirty-six Cardinal Priests, and seven Cardinal Deacons. The oldest member of the Sacred College in point of years is the Cardinal Archbishop of Toledo, who was born in the year 1781. There are at present no less than twenty vacancies in the list of cardinals. Ninety-four cardinals have died during the present Pontificate, forty-one of whom were presented with their hats by Pius IX.

Religious and Denominational News.

THE OLD AND NEW YEAR SPECIAL SERVICES.

The transition of 1871 to 1872 has been marked by special religious services and prayer-meetings, of which some report has appeared in the daily papers. The fact that New Year's Eve fell on a Sunday gave, of course, a valuable opportunity for appropriate reflection and appeal in the usual sermons of Sunday. In several cases there were also additional services at a later hour—some at midnight. One of these took place at Trinity Church, Lincoln's-inn-fields, and the church was filled with workmen. The Rev. G. H. Stanton delivered an impressive address. Another midnight service was held at St. Clement's, Arundel-square, which was crowded to the doors. An address was delivered by the Rev. Mr. Harrison, the incumbent, and the New Year came in during the stillness of silent prayer. After the chaunted "Amen" to the Benediction, the sounds of the organ "playing out" the congregation had a curious effect, pealing out through the open doors into the still morning air, for by this time it was half-an-hour past midnight. Yet this did not mean the conclusion of the service. A considerable number remained behind to receive the Sacrament of the Lord's Supper, which was open to all who felt themselves "devoutly and religiously disposed." It was quite one o'clock before the lights were out in St. Clement's. Among the Wesleyans the customary watch-night was observed. In many churches the New Year's service (with Holy Communion) was held on Monday morning, and the whole of the present week will be more or less used for services and devotional meetings appropriate to the occasion.

At St. Alban's, the afternoon service of Sunday presented marked features. There was a grand procession of all the various orders, sisterhoods, confraternities, and guilds belonging to the elaborate Ritualistic organisation of the church. The procession was similar to those which have before been described in these columns, and extended from the chancel throughout all the aisles of the church, which were filled with clouds of incense from a censer vigorously swung by the thurifer who headed the procession. The members of the different guilds, &c., wore the insignia of their orders, consisting of medals, crosses, crucifixes, large white collars bound with yellow, red collars, &c., while one whole sisterhood appeared, each member enveloped like a bride in a white muslin veil. The clergy were arrayed in the gorgeous robes usually worn on such occasions. After the procession a very brief address was delivered from the pulpit by the Rev. Mr. Stanton, one of the curates, with his usual display of extravagant action and fervour. He said they had assembled there for the purpose of testifying their joy to God for the birth of Jesus,

Christ. He then stated that there were three kinds of ways in which Christ was born: first, in Bethlehem of old; secondly, "in this church, every day of the year, in the sweet sacrament of the altar"; and thirdly, in the hearts of true believers. With regard to the second of these, he said that as Catholics they loved to think of the birth of Christ in the ever-blessed and adorable Eucharist, for every time the priest said, "This is my body," &c., the Holy Ghost came down, and the same Jesus Christ who was born in the stall in Bethlehem was born again in the bread and wine. There was no prayer either before or after the address, which was begun and concluded by Mr. Stanton, crossing himself, and repeating the words, "In the name of the Father, of the Son, and of the Holy Ghost." There was a large congregation, and the bags for the offertory were passed round to the strangers alone who were present, and not to the regular members of the church.

Two of Monday's papers (the *Daily News* and *Telegraph*) have lengthened accounts of the preceding day's services. The prominent feature in the former is the account of the midnight service at a Romish Church, "St. Joseph's Retreat." Following this is a notice of the Primitive Methodist Watch Night. The name adopted by the denomination has reference to the conviction on the part of its founders that their church polity was more in accordance with the original primitive form of apostolical worship than that in use among other Methodist sects. Whereas a Wesleyan Conference consists solely of clergymen, there is an admixture of the laity in the conferences of the Primitive Methodists, nor among the latter is there any ordination of clergymen, while laymen fulfil the duty of "local preachers" and statedly conduct the ministrations in many of the chapels within the seven circuits into which London and the suburbs is divided.

It was a layman who conducted the Watch-night service in the Primitive Methodist chapel visited by the writer last night. Primitiveness was not found to extend to the edifice in which the Watch-night was held. There is nothing specially primitive about an organ. There is stained glass in the windows and pretty painted open iron work runs round the front of the gallery. The font is quite artistic, a marble basin with marble doves standing on its brink, one drinking of the baptismal water. Yet, spite of the little unprimitive prettiness, what a contrast between the fervent, "free agent" simplicity of these earnest "Ranters," and the gorgeous pageantry so recently quitted, in which the congregation seemed not necessarily to have either art or part. This was a genuine "Watch-night"—watching out and seeing in. The body of the little chapel was densely crowded. Parents were there with their children—"the whole fleet," as William the Fourth would have said. The organ was silent, there were no *artistes*, no choristers, no elaborate musical compositions to accompany the "Ranters'" hymn. But what a hearty spontaneity of fervour rang out, as the artless voices sang such a pledge and such a prayer as are contained in these lines—

We never will throw off this fear
Who hears our solemn vow:
If, Lord, thou art well pleased to hear,
Come down and meet us now.

Among the ministrators at the Primitive Methodist Chapel there was no clergyman. All those who spoke were lay "local preachers"—not men, indeed, of great culture or strict grammar, rather dubious about aspirates, and hazy occasionally in concluding their sentences. But what strong-thinking, straight-speaking men they were, one and all! What a grip they had of their topic! what a homely, bright fertility of apt illustration! what a keen sympathy with humanity! With what a manly Christian humanity did the creature stand among his fellow-creatures in the presence of his Creater! What fine racy "unpulpit"-like English every now and then came bursting out! That the words went home was evident. There was quite a running accompaniment—very subdued mostly, but occasionally becoming outspoken—of such exclamations as, "Oh, yes!" "Bless the Lord!" "Thanks to God!" "Praise Him," and so forth." Hymn and address followed each other alternately; the leader of the singing following the quaint old custom of reading out the hymn verse by verse before the singing. One speaker was especially graphic in his illustrations. "Some of us," he said, "have had dull temporal times last year; but we are not speaking of them to-night. Consider, I bid you, whether your spiritual times were dull too. You might not help the bad worldly times, but every man can help dull times of the other kind. You all have noticed the breaking of a dark cloud and the bursting out of the sun. Prayer and faith will make the sun shine for all. ('Oh yes!' 'God be thanked.') Just as the weaver throws with his shuttle a dark and a light thread alternately to make the pattern, so the dispensations that God sends are the dark threads needed to make us of the right pattern." "Linger not," said another, "over the mixed history of the past; take stock of your spiritual shop to influence your doings in the future. If the stock comes out right, then go on in the same line, always trying to do better; if it don't, do as the enterprising trader does, try to make things come right by efforts in channels yet untried to retrieve your position and benefit yourselves." There was a terrible thrill of impressive significance in the question of a grey-haired, aged man—"Where are you going to? *You can't stop here.*" Commonplace and self-evident words, the reader in cold blood may think—he did not hear them. The manifest earnestness of the watchers, the yearning fervour of their exclamations, and the unstudied homeliness of the utterances of the speakers exercised a strange infectious influence. Last night, in the solemn interval of silence before midnight, there was no sensational interruption. The stillness was so dead that it seemed as if the beating of human hearts might almost be heard. It only lasted five minutes—perhaps scarcely that; but the time seemed, so oppressive was the hush and so intent the expectancy, quite half-an-hour. At length from the market tower behind the chapel rang out the slow strokes of the hour. The sounds went quivering through the hushed room, the intervals between the heavy inexorable strokes filled with a sharper vibrating tingle. The old year had gone; the new year had come. Slowly the worshippers rose from their kneeling attitude. There was a short pause, and then, at first with a manifest tremulousness, but soon with swelling fulness and fervour, rose the strains of Charles Wesley's hymn:—

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.

The hymn over, a hearty hand-shaking all round was no inappropriate finale to the watch-night of the Primitive Methodists.

Among the special notices in the *Telegraph* is one of Mr. Spurgeon's evening service at the Metropolitan Tabernacle, where there was a congregation of not less than 7,000 persons.

Although the vast building was packed from floor to ceiling the preacher's voice could be heard by all, and such is the construction of the interior that very fair ventilation and comparative freedom from draughts are preserved. Following that independent order of conducting the service which belongs peculiarly to this noted preacher, Mr. Spurgeon began with a brief prayer having special reference to the closing year. A chapter of the Gospel next read was, as usual, illustrated with free commentary. But it is in the singing, perhaps more than in other parts of the service, that Mr. Spurgeon's congregation shows peculiarity. Without any instrumental assistance, the whole assembly, conducted rather than led by one powerful male voice, not only joins in, but sings with spirit, in excellent unison and without flagging, the hymns before them. Particular impressiveness was given to this part of the worship last night, when Mr. Spurgeon, on announcing a well-known hymn, requested his people to sing the first two verses with force, the next two softly, and the last with great power. This was done with a degree of feeling that was not marred by any exaggeration.

The text on which the preacher based his appeal was "the faithful saying."

Mr. Alfred J. Griffith, of Spring Hill College, has accepted the invitation to become the minister of St. James's Congregational Church, Newcastle-upon-Tyne.

DEAN STANLEY'S SERMON TO THE YOUNG.—There was a large congregation of grown-up people as well as children at Westminster Abbey, on Friday afternoon, to hear the dean's sermon to young persons. Dean Stanley introduced special psalms and lessons—the former being Psalms viii., xv., and cxxvii.; the latter, 1 Samuel iii. and Luke ii. 40—52. The anthem was from Ecclesiastes xii. 1—13, by Professor Sir William Sterndale Bennett, consisting of a duet for treble voices and full chorus, "Remember now thy Creator in the days of thy youth," &c. Before the sermon, the hymn, "Jesu, meek and gentle!" was sung; after which the dean ascended the pulpit, and preached a short sermon from Luke ii. 40, "The Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

DEATH OF THE REV. DR. DIXON, OF BRADFORD.—The Rev. James Dixon, D.D., expired on Wednesday evening, at his residence, Lumb-lane, Bradford, at the ripe age of eighty-three. With the exception of the Rev. Thomas Jackson, the deceased was the oldest minister in the Wesleyan body, and had long been one of the most eminent leaders and foremost preachers. Although he had been blind for many years, his intellectual powers remained unimpaired to within a few minutes of his death, and those who heard the "the old man eloquent" in the pulpit will not soon forget his patriarchal appearance, or the strength and vigour of his discourses, his pulpit ministrations being continued until within the past two years. He was an able advocate of the missionary cause, spending a portion of his life in mission work at Gibraltar, where he was stationed in 1812, but he did not remain long there, returning home to prosecute his Master's work, with almost ceaseless energy, for the long period of nearly sixty years, the last twelve being spent in Bradford, where he was well-known as "The Blind Preacher," and was much esteemed not only by the members of his own, but by those of other communions. Some years ago he was President of the Wesleyan Conference, was widely known as the author of several theological works, biographies, &c.; and both as a lecturer and preacher he was very popular, his later sermons being much admired as the productions of a ripe intellect. He was often compared, when in the pulpit, from his striking and venerable appearance, to the great John Wesley, of whom he was one of the most devout and enlightened followers.—*Leeds Mercury.*

TUNBRIDGE WELLS.—The Congregational church at Tunbridge Wells, after having been closed for twelve weeks, was reopened for public worship on Lord's Day, the 31st December, when sermons were preached by the pastor, the Rev. J. Radford Thomson, M.A. The interior of the building has been completely reconstructed. New benching has been provided both for the area and the gallery; a neat platform has been substituted for the high pulpit, which has been a terror to many a preacher; a new gallery-front of light open ironwork has replaced the former heavy plaster-panelling; a screen for the exclusion of draughts has been erected in the vestibule; an effective hot-water apparatus has been introduced; improved lighting has been secured by six star-burners pendent from the ceiling; matting and carpets have been laid down, the sittings have been uniformly cushioned, and the walls, ceiling, and whole interior have been simply but tastefully decorated. A new organ, of greater variety and power than the former, is building by Messrs. Bevington and Sons for this place of worship. Five years ago the exterior of the church was completed, and schoolrooms and vestries were erected, at a cost of about 1,400*l*. The improvements now effected complete this costly and commodious structure, and render it comfortable, attractive, and in every respect an ornament to the fashionable town and watering-place in the centre of which it is situated. The plans were prepared by Mr. Pertwee, of Chelmsford, under whose superintendence they were executed by Messrs. Strange and Sons, of Tunbridge Wells. Upwards of 1,000*l*. has been already contributed towards the improvements fund.

DEATH OF THE REV. R. G. HARPER.—We regret to record the death of the Rev. R. G. Harper, the much-esteemed pastor of the congregation worshipping at the Philharmonic Hall, Southampton. The rev. gentleman had been in a weak state of health for some time past. On Sunday, December 10, he preached as usual to his congregation, by whom he was much respected and loved. In the course of the evening he was taken suddenly ill, and expressed a fear that his mission was at an end. Mr. Harper never rallied afterwards, but gradually sank and expired on Wednesday fortnight at the comparatively early age of fifty-one. Mr. Harper had a well-cultivated mind, and was rich in stores of information on subjects of various kinds. He had a large and liberal heart, and his sympathies were active on the behalf of the poor and the oppressed. His manners were genial, frank, and hearty, and his conviction worthy of a Puritan of the Commonwealth. He was born at Belfast, and educated at the Queen's College in that city for the Presbyterian ministry, but afterwards made choice of Independency, to which system he was deeply attached. After spending two years at sea as a midshipman, he became editor of a Belfast newspaper, and afterwards went to London, where he reported in the House of Commons and wrote articles for the *Morning Star*. His first church was in Dumfriesshire. He also laboured in Glasgow, and for a short time in Newcastle-upon-Tyne. For eight years he was the pastor of the Fetter-lane Church in London, and during the revival services induced large numbers to enter upon the path of religion and virtue. He went to Southampton in 1867, and was pastor of Kingsfield Church for about two years. He then engaged the Philharmonic Hall for public worship, where he preached to a large congregation up to the period of his lamented death. The deceased minister leaves a widow to mourn his loss, but no children. The funeral took place on Tuesday week, the 26th of December. The hearse was followed by four mourning coaches and six private carriages, the principal mourners being Mrs. Harper, the widow, the Rev. George Blinkhorn, of Kingston-on-Thames, and the principal members of the Windsor Congregational Church. Upon the mournful procession reaching the Cemetery Chapel, the Rev. Dr. Wright, of St. Andrew's Presbyterian Church, conducted the service, and prayers were offered by the Rev. H. H. Carlisle, of Above-bar Chapel, and the Rev. R. Caven, of the East-street Baptist Chapel; the Rev. W. Emery, of Portland Chapel; and the Rev. G. Gregg, of Northam Chapel, being also in attendance. A large number of people assembled in the cemetery, indeed a great many could not get into the chapel, wherein nearly the whole of the service was performed, consequent upon the inclemency of the weather. As a mark of respect to the memory of the deceased, the Windsor Church, and also the Kingsfield Congregational Church, the scene of his first ministry in Southampton, were partially draped in black; and a funeral sermon was preached in the first-named place of worship on last Sunday evening by the Rev. G. Blinkhorn, of Kingston-on-Thames. The spacious hall was crowded; many had to go away for want of even standing room. The service was most solemnly conducted, a profound impression of awe and sorrow pervaded the whole assembly.

The sale of the December number of the *Contemporary Review* containing the Poet Laureate's poem was, we believe, not less than 10,000.

Mr. George Cruikshank has in preparation an autobiography.

The translations of M. Taine's "Notes on England," which have appeared in the *Daily News*, will shortly be published in a collected form.

The directors of the Crystal Palace announce that the first annual series of national music meetings will be held at the Crystal Palace during next summer.

The Exhibition of Pictures by Old Masters at the Royal Academy opened on Monday. The collection, although smaller than those of the last two years, is of singular interest. It contains several pictures sent by Sir Richard Wallace.

Messrs. Cassell, as will be seen from an advertisement in our Supplement, announce the appearance of a second series of the "Cobden Club Essays." It will contain—War, by Emile de Laveleye; Primogeniture, by Hon. G. C. Brodrick; Financial Reform, by T. E. Cliffe Leslie; Land Question, by William Fowler, M.P.; Commercial Treaty with Germany, by J. Faucher; English Coinage Question, by J. Prince Smith; Trade Unions, by Joseph Gostick; Colonial Question, by J. E. Thorold Rogers; United States Finance, &c., by D. A. Wells, LL.D.; with an Appendix on the Commercial Policy of France and the Treaty with England of 1860.

Correspondence.

CHURCH SCHOOLS IN WALES.

To the Editor of the Nonconformist.

DEAR SIR,—There is a National school in our town under the management of an archdeacon. A commissioner has been down looking to the state of education. What the nature of his report is I don't know, but what I want to understand is, whether our Church friends can apply for an additional grant to enlarge their school? If they do so, can the Educational Board give them the grant without consulting the feeling of the inhabitants on the question? There are in the town five Dissenting ministers (that is, if you can call the two Wesleyan ministers Dissenters), but the commissioner did not call upon either of us, only on the archdeacon, and we are afraid that matters were quietly arranged between them. If you could enlighten us and show us our position we shall feel obliged.

Yours, &c.,

Wales. W. J.

[All building grants for schools from the national exchequer ceased with the year 1870. If application was made to the Education Department before that time the case would be considered in respect to its suitability to the wants of the population. Whatever might be the recommendation of the commissioner it is in the power of any of the inhabitants to memorialise the Lords of the Council, and their statements will no doubt be duly weighed. The Central Nonconformist Committee at Birmingham will, we are sure, be happy to give our correspondent precise directions how to act—if action is now possible.—Ed. *Noncon.*]

THE MERTHYR TYDVIL SCHOOL BOARD AND THE PAYMENT OF DENOMINATIONAL FEES.

To the Editor of the Nonconformist.

SIR,—It is stated in your last issue that "both at Merthyr and at Dewsbury the school boards had refused to pay fees out of the rates." Unfortunately such has not been the case as regards Merthyr at least; for the board decided to pay the fees in spite of a memorial numerously and influentially signed to protest against such fees. In consequence, however, of the unmistakable condemnation of the payment of such fees pronounced by the ratepayers at the last election, when the Rev. Sonley Johnstone, the opponent of the fees, obtained three votes to every one of Dr. James's, their advocate, it is to be hoped that the board may yet be induced to reconsider their decision.

Respectfully yours,

EVAN WILLIAMS.

Merthyr, Jan. 1, 1872.

MR. LOWE AND THE EDUCATION QUESTION.

To the Editor of the Nonconformist.

SIR,—The following short extract seems well worthy of attention at the present time. It is taken from a letter dated 10th February, 1868, addressed by the present Chancellor of the Exchequer to "Julian Goldsmid, Esq., M.P., M.A., and 250 graduates of the University of London," in reply to a request that he would allow his name to be put in nomination as candidate to represent the University in Parliament. The wording is so clear and precise, and expresses so exactly what a large majority of Nonconformists desire, that it may, I think, be read "without note or comment:"—

"The time has come when, if we wish to be well governed at home or respected abroad, we must make education accessible to all. This can be done without any immediate destruction of the existing system, by establishing secular schools supported by rates wherever voluntary exertion fails."

I am, Sir, yours faithfully,

A LONDON GRADUATE.

January 2, 1872.

TIMELY HELP.

To the Editor of the Nonconformist.

SIR,—You were good enough to say a kind word last week for our movement for ministers' daughters. It has soon borne fruit. Two ladies from a Northern town write:—"You will be glad to learn that we have collected more than 100*l.* for the building fund of Milton College, and this is independent of the subscriptions we have obtained. We thought this would cheer you at the beginning of the year. We are still going on"

It does "cheer." Having lately sent off near three thousand communications, and feared that almost all were put aside as "begging letters," we should be glad if other ladies would prove how many are favourably disposed towards the project, and ready to respond to a personal application. Will no kind hearts undertake this service for us, or rather for the dear girls whom the benevolence of our churches has overlooked?

I am, Sir, yours truly,

WM. GUEST.

Gravesend, Jan. 2, 1872.

OUR AMERICAN CORRESPONDENCE.

To the Editor of the Nonconformist.

DEAR SIR,—I have read the articles published in your excellent paper on "Men and Things in America" with great interest. The one on "North and South" was admirable, every word of which I can myself verify, and I think that every intelligent unprejudiced American who will express his honest convictions will agree with me. The particulars I have read in your paper about Virginia induce me to say that I hope a good many Englishmen will come out here; this section has decided advantages over all others in many respects as regards soil, climate, scenery, and especially easy access to the seaboard.

I came here under the auspices of the "National Virginia Settlement Association," and I am entirely satisfied with the country. I would recommend those intending to follow my example to apply to the association, which has a special commissioner, Mr. J. J. Andrew, at 376, Strand, W.C.

I hope you will continue the excellent series of "Men and Things in America," as they contain more genuine facts about the United States than anything I have personally seen by an English writer.

The author is evidently a man of keen insight and sharp perceptions, and he must have enjoyed extraordinary facilities for obtaining information.

Yours respectfully,

A NORTHERN SETTLER IN VIRGINIA.

Richmond, Dec. 13, 1871.

MISSIONARY PAPERS.

IT may be as well for us, at the outset, to inform our readers as to the purpose we have in view in the preparation of those papers of which the present one is the first, and also the method we mean to pursue. Very generally among our Dissenting congregations, the happy practice prevails of devoting the first prayer-meeting in each month to intercession on behalf of Christian missions. At such meetings it is customary to read missionary intelligence, and this, when interesting and varied, is a chief help towards the feeling that is excited. With this view, most of our religious societies publish their periodical accounts of work done, and these are available, generally, for use at the meetings. No missionary society, however, can do more than represent a small—sometimes a very small—part of the Christian labours and results which are operating over the whole world; and the feeling is often expressed that it would be well if we could obtain a sort of *résumé*, by means of which our people could have more comprehensive, and so more satisfactory, ideas of the progress of Christ's truth among mankind. We sympathise with all who are engaged in missionary work, and our readers will be glad to know, as far as possible, what is being done by the Christian Church at large. These papers are designed to meet the wants and sentiments thus expressed. Our *method* will be to present each month some accounts of the leading societies, and in addition to this to call attention occasionally to those societies that are less known. Very much more Christian work is being done in the world, and very much more progress is being achieved than the majority of Christians know of. We trust that by stimulating the hopes of the churches at home we may, in the same measure, strengthen their practical sympathy on behalf of the objects we have in view.

Our friends of the Wesleyan Missionary Society strike the key-note of the new year with cheerfulness. They point to many circumstances of the highest encouragement; they have also many claims on the sympathy and liberality of their friends, but they have no doubt these will be met. We do not doubt this either. Of all Christian denominations the Wesleyans have for some years past been foremost in the liberal support of missions. Attention is called to the interest taken by Lord Napier, the Governor of Madras, in the work of missions generally, and in the educational department in particular. The following is an extract from an address delivered by his lordship at the opening of the Wesleyan High School at Tanjore, in October last:—

The benefits of the missionary enterprise are felt in three directions,—in converting, teaching, and civilising the Indian people.

Of the diffusion of Christianity in this country, it would not become me in my present position to say much. It is the primary object of the missionary and the object in which he is a perfectly free agent, unfettered by connection with, or obligations to, the State. Yet I may still express my personal impressions. The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when these classes, who have no real religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith. The advance of Christianity has at all times been marked by occasional fitful and spasmodic movements in India. The present period is one of moderate progression, but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars in the south.

In the matter of education the co-operation of the religious societies is of course inestimable to the Government and the people. At no previous time were the relations of the free educational agencies with the Government more useful and harmonious. The missionary bodies have recently assisted the State with the greatest promptitude in effecting a modification of the scale of school fees, which the State could not have carried out in a satisfactory manner without their assent, and which was indispensable to the development of our educational resources. The same spirit of co-operation has been shown in the manner in which the missions have received the educational provisions of the Towns' Improvement Act, and the Local Funds Act. One of the greatest difficulties which this Government will meet in working these provisions for the instruction of the poor will be the influence of caste, which keeps, and will long keep the outcast child from the municipal and the village schools. Missionary agency is, in my judgment, the only agency that can at present bring the benefits of teaching home to the humblest orders of the population; and the missions will learn to shape their operations so as to avail themselves of the pecuniary help which the recent acts open to every teaching power. But the conciliatory sentiments which unite the missions with the Government are equally conspicuous in the relations between the missions and the superior classes of the native community. Nothing has struck me more than the intelligent confidence which reigns between the missionary and the Merasdar,—between the Englishman and the Hindu, between the teachers and the taught. This harmony between the Christian and the heathen must be the result of much discretion and forbearance on the part of the clergy. It is the fruit of Christian zeal, tempered by practical wisdom. Nor is it less honourable to the natives of the country that they have so quietly discerned and appreciated the motives, the temper, and the methods of the foreign teachers, who labour among them with so much constancy and so much love.

In conclusion, I must express my deep sense of the importance of missions as a general civilising agency in the south of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the mission were obliterated from the scene! It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labours, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both; the friends of right, the adversaries of wrong, impartial spectators of good and evil.

After reading this extract our readers will fully sympathise with the remark of the editor of the Wesleyan Missionary notices, that "it is a favourable sign for India when its rulers favour the spread of Christianity and of true civilisation in place of the gross idolatry and barbarous customs which have for untold ages tyrannised over the inhabitants of that country."

Like other religious bodies the Wesleyans are turning their attention to Italy, and they are arranging for the purchase of premises in Rome, whither Mr. Perks and Mr. Pocock had gone as a deputation. Messrs. Budgett and Arthur had visited the North of England for the purpose of advocating the Italian mission, and everywhere they had met with encouragement and help.

The managers of the Church Mission, we regret to say, are obliged to appeal to their supporters for more funds. They frankly state that unless the deficiency at the close of last month be made up speedily, they will be under the necessity of withdrawing some of their agents from the field. Most sincerely do we hope they may not be driven to that alternative, but that the knowledge that there is such a possibility may rouse Churchmen to more liberality. We really think the case will be met by simply making it known. One item of information from Madagascar is very interesting:

The committee having, on the proposal of the late Bishop of Mauritius, agreed to the formation of a Preparandi Class, in the Mauritius, of Malagasy youths, under the superintendence of the Rev. H. Maundrell, it was found necessary to obtain the consent of the Queen of Madagascar, without whose permission natives are not allowed to leave the island. Mr. Maundrell therefore paid a visit to the capital, where he was kindly received by the Prime Minister, and the following is a copy of the letter in which the Prime Minister signifies the Queen's permission:—

"To the Committee of the Church Missionary Society.

"Antananarivo, 24th July, 1871.

"Gentlemen,—I duly received a letter from his lordship the late Bishop of Mauritius, asking that some youths under the instruction of the Rev. H. Maundrell may be taken to Mauritius to be further instructed there, as Mr. Maundrell's health prevents him from remaining longer in Madagascar.

"As I have heard from Mr. Maundrell that the bishop is dead, I address my answer to you.

"When Mr. Maundrell had an interview with me and told me, that as he is subject to attacks of fever, and no longer able to remain on the coast of Madagascar during the fever season, he will remain in Mauritius during the part of the year when fever is prevalent, and that he wishes to take some of his scholars (not more than six) to instruct them in Mauritius, and that he will be responsible for their board, and will bring them back to Madagascar within a term of three years.

"I have made known Mr. Maundrell's request to Her Majesty the Queen of Madagascar, and she has been pleased to grant him what he has asked, deeming such an arrangement likely to promote the prosperity of the Church on the coast, for it will be a source of great pleasure to Her Majesty and myself if the kingdom of God advances among the coast tribes that are still ignorant.

"I am, gentlemen, your friend,

"RAINILAIARIVONY,

"Prime Minister."

Dr. Mullens, of the London Missionary Society, compares the position of that society as it was five

years ago, and as it is now. We cannot do better than give our readers an extract from the forcible and stirring address with which the *Chronicle* opens the year :—

Five years ago the society needed a time of rest, of examination, of reconstruction. That examination has been made; that reorganisation has been completed; and on every side the plainest evidence has been given that, under God's blessing, the society has secured and possesses health and vitality of no mean order. Well-established churches in many of its missions, a rapidly-growing native ministry, experienced missionaries, well-tried principles of evangelisation, plans shaped out by years of effort, and fitted for the sphere in which they are tried; all these we have.

At home the churches are more numerous than ever; their members are numerous; their home efforts in Sabbath-schools, ragged schools, village and town missions, were never greater. The wealth of our churches is very great. Great funds for public objects have been established among us with little difficulty. Our chapel-building never ceases, and chapel debts are soon paid off. Would that our faith were stronger, our spirituality more deep, our motives more lofty, our whole life more heavenly! "We have not yet attained, neither are already perfect." But we thank God for the grace which He has given; and we ask "more grace" for days to come.

What are these resources given to us for? Why has the Redeemer endowed us, at home and abroad, with the vital force, the reserve of unused life, which these things betoken? "None of us liveth to himself." Why has He given us these vast resources, and, by reorganisation, given us the power to apply them more wisely than ever? That we may do more for Him. That we may rise to greater heights of usefulness, may spread our work over a wider surface, may preach His Gospel to a larger number of the multitudes perishing for lack of knowledge. At this moment fields of usefulness are opening before us, which only new and greater exertions will enable us to occupy.

In Madagascar we have not only to instruct the quarter-of-a-million converts who have placed themselves under our care, but one new province has just been occupied, and we only need increased agencies to take possession of others. In Inner Africa, the chiefs of barbarous tribes having learned at last to appreciate the missionary's teaching, have applied for missionaries for their own uninstructed people. In Western Polynesia, a great field, untouched by any Christian Church, has just been examined and occupied; and we find that it is open and ready for the great agencies which, in our native churches of the older missions, are available for its evangelisation. Our missions in the Eastern Empires are languishing for that increase of men and means which years ago were planned, but which we have hitherto been unable to supply. On every side "there remaineth much land to be possessed."

These are great opportunities; but the friends of the society have the resources needful to meet them. Are we prepared for a new consecration of life and service? No nobler work does the world present to us. The Lord has gone before us to prepare the way. Blessings in the past have only fitted us for the great exertions to which we are now called. A larger income, wider work, deeper sympathy with the Lord's redeeming purpose, and a more complete and large-hearted consecration, are now demanded that the duties laid upon us may be fulfilled. "God be merciful to us and bless us, and cause His face to shine upon us." Let us "go up and possess the land: for we are well able to possess it."

It is always a pleasant thing to notice the development of religious liberality among the converts from heathenism. A very interesting instance is recorded from India as follows :—

There may be yet some little delay before this building is fully taken possession of for the daily work of the school; but when this occurs the former building will be available for an object in which your Honour, and all true friends of India, take the deepest interest. The great importance of this object is, I believe, openly advocated by them all. One of the successful competitors for Major Fisher's prizes, about to be awarded, makes distinct mention of this subject, and says that only a suitable opportunity is wanted, and someone to lead the way, to ensure success.

Such instances as this are happily much more frequent than in the past, and they augur well for the consolidation of Christian institutions among the people to whom they have so recently been introduced.

Our Baptist friends will be engaged this month in services which must commend themselves to us all. At the Missionary Conference held at Northampton in September last, Mr. Tritton called attention to the claims of India for increased missionary agency. It was shown not only that more men were wanted to occupy new ground, but that they were also wanted to fill the places of those who had gone, and those who were passing away. It was very properly suggested that this was a subject calling for special prayer, and it was resolved to devote to it the 15th of the present month. The ministers of the denomination are also invited to preach on the subject on the preceding Lord's Day. The following extract from a letter just received from the Rev. George Kerry, one of the missionaries, has a direct bearing upon the matter :—

Thinking of the falling off in the number of missionaries here by death, sickness, and resignation, and at the same time of the difficulty of getting men in England to come out to India, makes me very sad. What is the matter? Is our mission to die out for want of labourers? Half, or nearly half of our men, are over fifty years of age; more than half the remainder are over forty years of age, and there is scarcely a young man in the mission. In the ordinary course of things, it is certain that others will pass off the field of labour in a few years. Who are to take the vacant places? The state of things in our Indian mission is such as should really awaken grave consideration, and calls for immediate action; for vacancies cannot be filled up at once by the mere sending of men from England. A man must have two or three years in the country before he can be of much practical use as a missionary. Fifteen years ago, one missionary was at Chittagong, another at Cutwa; now there is not one at either of these places. There were two at Barisaul, two at Jessore, and three at Dacca; now only one brother is at each place. I do hope that the brethren at home will soon be so favoured of the Lord, that they will be enabled to send out to India large reinforcements to our weakened and fainting band.

The same missionary gives very encouraging reports of an experiment in which he has been engaged for some two or three years past; that, namely, of making the group of native churches under his care in the villages south of Calcutta self-supporting. The committee have resolved on diminishing their grants to these churches by one-seventh each year, with a view to lead them gradually to independence. So far, the result is adequate to the expectation the missionary had formed. We would commend the plan to other societies.

In the Bahamas group of islands the Rev. W. Littlewood has laboured for thirty years. He is now at an advanced age, and looks back with gratitude on the work he has been enabled to perform. At his principal station, the island of Inaqua, he has gathered a church of *one hundred and five* members. This society have recently adopted a mission in Rome, where the Rev. J. Wall is labouring with much success. He sends home a very interesting account of some of his recent journeys. The following gives proof of the spread of a spirit of inquiry :—

Tuesday, 12th.—Started very early, and passing the mountains, arrived at Viterbo about four p.m., a large city fifty miles from Rome.

Wednesday, six a.m.—I went to a shop and offered a Testament, which was refused; the same took place in three or four shops. Though somewhat discouraged, I continued, and the Lord opened the way. In the fourth and fifth shops I gave to several, who received them gladly, and after this I continued to give without any refusals. Two colporteurs, who were at that time in the city, came to see me, and complained that the distribution would injure the sale. On inquiry I found their sale was most limited, and I gave them a proof that the distribution would rather help than hinder. I had suspended the work for a few minutes while taking breakfast at the *café*, and forty or fifty persons were standing round the door. The colporteur said that those outside only wished the book because it was offered without price, and that they would not give a farthing for it. The officers of the army and gentlemen of the city had accepted it with pleasure—such an example always excites the people to obtain it for themselves. We therefore opened the door and let the people in. I then said to one, "You desire to have the book?" "Yes." "Will you give half a franc for it?" The man pulled out the money and took the book. Others would have bought, but as very many were poor, and *I do not sell*, I told them to find a room for a meeting, and come to hear the Gospel and receive the Scriptures without money. A room was soon found, and the hour fixed. At one o'clock I went to a little room, where I found about thirty men ready to listen. After prayer and a short discourse, I entered into conversation with them. All, without exception, declared their desire to become Christians *according to the Gospel*. Not being able to send an evangelist to them, and not expecting to return for some time, I begged them to read at least a chapter every day, and to meet together and read a gospel or an epistle at least once a week. The master of the house offered the room for the purpose, and thus they agreed to meet. It seems to me that this is the only way in which the work can be carried on in this province. We have not the means of sending men, and if the means were forthcoming, there are not *the men* to send. After commending them to God and to the word of His grace, which is able to build them up, I went to another room on the other side of the city, in which about one hundred persons, men and women, were gathered to hear and receive the Word. Here I repeated what took place in the former meeting, and found the same reception, the same warmth, the same earnest entreaty for my quick return. Each person received a New Testament. Several women conversed freely.

Mr. Wall further observes :—

During this visit I was struck with several results which I have long desired to see in Italy.

1. The people *did something themselves*. Some offered money for Scriptures, some found rooms, some called their friends, some offered wine, some helped to keep the crowd back, some asked me to their houses, and others—*all*—asked me to come again.

2. Rooms were found at the shortest possible notice, and in good situations, which in Italy is very difficult, and the Gospel was announced to persons of all classes.

3. Though they felt it hard to be left without a teacher, it seems the Lord's will that the churches forming in this province should begin with the study both in public and in private of His Word.

4. In this way a whole province might be evangelised in a very short space of time by one evangelist, and at a comparatively small expense.

The evangelisation of Italy is surely one of the most wonderful movements of our time. May the various churches engaged in it have grace to keep "the unity of the faith in the bond of peace"!

SOUTH KENSINGTON MUSEUM.—A beautiful silver cup, the work of Jamnitzer, the Nuremberg goldsmith and contemporary of Cellini, has just been added to the Art Collection. The educational division has lately received a very curious toy house made in Neuremburg two centuries ago, filled with models of utensils of the period illustrating German life and manners. It is at present shown in the North Court. Mr. William Smith's gift of water-colours will be exhibited as soon as the room is prepared to receive them.

THE EDUCATION ACT.

THE SCHOOL-FEE QUESTION AT PLYMOUTH.

A special meeting was held on the 19th ult. to consider the various amendments to the 10th bye-law as adopted by the board. Mr. Serpell, the chairman, presided, and all the members were present.

The amendments to be considered were—Mr. ROOKER :—

That the resolution suggested in the memorial presented by a deputation from the public meeting held at the Mechanic's Institute on Tuesday, December 5th, 1871, in substitution of the proposed bye-law No. 10, be adopted, and that the proposed bye-law No. 10 be rescinded.

The Rev. J. BARTER :—

That the draft bye-laws remain in abeyance until the school accommodation required by the town be provided.

Mr. PIKE :—

That bye-law No. 10 be rescinded.

Mr. ROOKER, in moving the resolution of which he had given notice, said he did not intend to reargue the question, or to restate the grounds upon which he and those who thought with him felt a very constant and unchangeable objection to the 10th bye-law in the form in which it stood. The memorial, the prayer of which he now asked the board to adopt, was read to the board at the last meeting, and, as they knew, it asked the board to accept the resolution of the London board, modified to meet the circumstances of that borough. He was bound to say that the resolution did not in all respects accord with his own views. He would very much rather have had the question dealt with upon a broader principle than that of compromise; but at the same time, for the sake of a compromise, and for the sake of meeting the condition which existed in the public mind, he was quite prepared to move the adoption of the resolution in the form suggested, believing that during the period named the Legislature would decide the question in such a form as to leave it no longer a matter for discussion in the board. He believed the action of the memorialists to be perfectly constitutional—perfectly in accordance with the Act, under which the bye-laws were submitted for the express purpose of challenging public inquiry and observation. He hardly knew how the opinion of the memorialists could have been expressed in a more unobjectionable form than by calling a public meeting, especially as the resolution which they asked the board to adopt was not of an aggressive character. It was a compromise which involved the least possible degree of concession on either side. The distinction between the bye-law and the resolution was this—the bye-law took away all discretion from the board, except upon the one point of poverty. However strong his objection might be to the principle involved, he should thus be constrained by the action of the board to consider only whether the child came within the condition of poverty which the bye-law contemplated. The resolution of the memorial left the whole question open, not only upon the point of poverty, but upon other considerations which would present themselves to the minds of many of them. Those who felt strong convictions with regard to the payment of fees, whether upon one side or the other, would be able to express those opinions, which under the bye-law they could not do.

The Rev. F. E. ANTHONY seconded the resolution.

Mr. SMITH understood compromises to be mutual concessions, and he did not see that in the resolution. He had no altered conviction in relation to the 10th Clause, and therefore should still support it.

Canon MANSFIELD felt in the same position as Mr. Smith. He should be sorry to do anything contrary to the feeling of the town and of the ratepayers at large, but if they were to have a discussion upon every case that came before them it would hamper the working of the Act very much. There were many allegations in the memorial to which he could not at all submit.

The Rev. F. E. ANTHONY hoped to have contented himself with formally seconding the resolution; but when it was said that he and those with whom he acted made no concessions, he felt compelled to speak. They had made very great concessions. That was apparent from the fact that while they objected to the principle of the bye-law they were willing to let the matter rest upon the 25th Clause. He admitted they were open to the reproach that they were not actuated simply by principle. They felt that there were very serious difficulties in the working of the Act that could only be obviated by the adoption of a middle course of mutual concession—such as was suggested. The position, therefore, which was taken in supporting the resolution was one not of principle, but of expediency. The existence of Clause 25 in its present form could not be regarded as the final position of the question. In the original Act there was a clause—the 22nd—which gave boards the power to grant pecuniary assistance to public elementary schools. That clause was withdrawn, and the tie between the board and the denominational schools, as Mr. Gladstone had said, severed; in lieu thereof, the grant to these schools being increased from 33 per cent. to a maximum of 50. Where, then, was the necessity or the claim for the aid proposed to be given under the 25th clause, which he certainly thought would not have been inserted in the bill had the 50 per cent. grant been contemplated? Upon this ground, and seeing that the ratepayers would have no control over the money advanced to those schools, he did not see

how the Government could refuse to alter or repeal the clause. They might depend upon it that the difficulties of carrying out the Act would be increased tenfold by the retention of the bye-law, whereas the whole of the difficulty would be removed by carrying out the resolution. Moreover, the repeal of the 25th Clause was only a question of time, more or less.

Mr. BURNARD could not consent to give a silent vote. The members of that board were not mere delegates, and had, after a full discussion, arrived at the conclusion to adopt this celebrated clause. The board was asked to put the bye-law in abeyance for a time, in order really to aid the memorialists in getting rid of the 25th Clause. As to discussing each individual case, why the members of the board would be continually watched and harassed by the vigilance committees of one party and another. Let them adhere to their bye-law, and go on with the work of education. Children were perishing for the want of it while they were talking, and who could tell what Kittos and what Giffords they might rescue from the streets?

In reply to Canon Mansfield and the Rev. C. T. Wilkinson, Mr. ROOKER said the adoption of the resolution would certainly leave every member of the board open to take any line he thought fit. Under the bye-law they could only consider the one point of poverty. The difference between that and the resolution was that under the latter, if he entertained an objection to the payment of the fees, he would be perfectly open to make it; and that whatever was done would be the act of the majority, with which the minority would not be identified.

The Rev. C. T. WILKINSON said that if the resolution had been presented to them before they passed the bye-law he should have seen no objection to its adoption. But the circumstances under which it came before them were different from those under which it came before the London Board. In that case it was really a compromise, for it was proposed and accepted while the discussion was in progress, and before any decision had been arrived at. But in their case the bye-law had been passed, and it seemed to him that instead of an olive branch the present proposition was a sword. One of the gentlemen on the platform at the Mechanics' Institute meeting said that one ground of the opposition to the bye-law was that it would strengthen the position of the Roman Catholics in demanding denominational education in Ireland. That morning conscience had been alluded to, and it was argued that if the fees were to be paid to denominational schools it would be impossible that they should have a grand system of national education. But there were many consciences to be respected. Some—High Churchmen—would have nothing to do with a school in which they did not teach the Church Catechism in its fulness. Others—moderate Churchmen like himself—taught only part, represented in his case by the Lord's Prayer and the Ten Commandments. Then the Roman Catholics would not act with schools in which their doctrines were not taught. The Jews objected to the New Testament. The Secularists objected to any religious teaching at all, as a sham and a myth. The Unsectarian party believed fully in the value of religious teaching, but said it should not be given in their day-schools; and a large body of Nonconformists thought the Bible should be read and explained without denominational teaching. Was it possible to devise any system of education which would not offend one or the other of those classes? Therefore, there must be a giving way of conscience to a certain extent.

After a good deal of further discussion the vote was taken, when the resolution was rejected by 7 to 3, three members being neutral.

The Rev. J. BARTER next moved his amendment, which he recommended to the consideration of the board as one in which all parties could unite without the slightest sacrifice of principle. They could not, he contended, consistently attempt to put the compulsory clauses of the Act in force until they had provided board schools, so as to give people a choice. He believed that before the board had provided their accommodation, which might be in six months, the question would have been settled by Parliament. The amendment was debated for some time, and was then put to the vote, and carried by 7 to 6. The members who voted for it were the chairman, Messrs. Barter, Anthony, Cook, Pike, Smith, and Rooker; and against—Messrs. Bowes, Norrington, Pitts, Mansfield, Burnard, and Wilkinson. The proceedings lasted over three hours.

CROYDON SCHOOL BOARD ELECTION.—Dr. Lanchester has been elected, without opposition, to a vacancy at this board. He is a member of the Church of England, but strongly opposed to the payment of fees to denominational schools, upon which question it may be remembered he lately headed an influential deputation to the local board.

BRIGHTON SCHOOL BOARD ELECTION.—The resignation of the Rev. Vaughan Pryce (Congregational minister, who has removed from the neighbourhood) has caused a vacancy here, which was filled on the 22nd of December. The result of the polling was as follows:—

Rev. Mr. Morgan (Church clergyman)	1,100
Mr. Mayall (Unsectarian)	925
Majority	175

BURNLEY SCHOOL BOARD ELECTION.—The vacancy on this board caused by the death of a Catholic priest was filled on the 22nd by the unopposed return of Mr. Cowban, also a Catholic, in favour of whom all the other candidates were eventually induced to withdraw. In his address of thanks the new member of the school board says, that he thinks there is sufficient accommodation for the children of Burnley, and that it would be an extravagant waste to build unnecessary schools. On the school fee question Mr. Cowban remarks:—

On the payment of fees for the children of the extreme poor, I consider that as the education will be made compulsory, those fees must be made from public monies; the payment must come either from the Consolidated Fund or from the rates. The Education Act wisely provides for this, and declares that those whose fees are thus paid shall not be pauperised by it. I regard this to be just, because the poorest contribute to the one and to the other. It would be impolitic and unjust to compel the poor man to send his child to school under a penalty, and to leave him dependent upon the alms of the charitable to enable him to do so. It must be at variance with the idea of a national system of education. Whilst I hold these as principles for the discharge of my duties as a member of the school board, I shall ever do my utmost to prevent imposition on the rates, and to see that the payment of fees by the school board be not made an encouragement to negligent parents to remove the duty of educating their children from themselves to the public.

SCARBOROUGH SCHOOL BOARD ELECTION.—A correspondent sends us the following particulars of the contest, which took place December 22nd, to fill the vacancy on the school board for this district. He says:—"The struggle here furnished another instance of the way public opinion is forming itself on the question of denominational schools. The election was a very important one, for out of the nine members of the board four were the successful nominees of an undenominational committee at the election of the board, the remaining four being Churchmen or Roman Catholics. Thus the seat vacant really involved the casting vote on the board on many important questions. Both sides seemed to accept the election as a trial of strength. The Church party nominated Mr. Peacock, a very active man in connection with their own schools, but a great bigot, and churchwarden, and the whole influence of the Church, including most of the well-to-do inhabitants, was excited in his favour. Several of the clergy were active canvassers on his behalf, and influence of every kind was brought to bear, combined with much misrepresentation of the opinions of the unsectarians. Mr. Barry, our candidate, was selected from several names proposed, by ballot at a meeting of our committee, numbering about sixty, of which Mr. J. Rowntree was the chairman, and the manner in which that committee, mainly composed of artisans, worked up to the election was beyond all praise. A public meeting, held two days before the election, was of very great use—many admitting afterwards that they had never before understood the real issues involved. The polling took place on Friday, the 22nd, from twelve to seven. During the dinner-hour, Mr. Barry took a decided lead, being 150 ahead, but this majority was reduced to ninety by four o'clock. It was a very wet afternoon, and although it had been mutually agreed that no cabs should be hired, this was systematically done by Mr. Peacock's committee, and no doubt was of great advantage to them. At half-past four many working men left work, and from that time our majority rapidly increased, until at seven o'clock the numbers were:—

Barry	1,296
Peacock	1,090
Majority	206

We feel that the majority was not large enough to be decisive, and are persuaded that the battle will have to be fought over again at the next opportunity, but we are quite prepared to continue the struggle to the end, and feel confident of doing even better next time. It is impossible that the Church party can ever fight under more favourable circumstances than they did this time, while many things put us at a disadvantage, which we hope to avoid in future. A meeting of the committee was held on the 28th, when it was decided to organise into a permanent body, and empower the officers to call members together in case of any emergency. A subscription to defray the entire expenses of the election was also undertaken."

SCHOOL BOARD PROSECUTIONS.—The first prosecution against parents for not sending children to school came yesterday before the stipendiary magistrate at Manchester. Three persons were summoned, but only one of them appeared, and a warrant was issued for the apprehension of the other two. The third was against a man for not sending a little girl to school, but as he promised to do so, and this was the first case under the compulsory powers of the board, the defendant was discharged with a caution. Several fines were on Saturday imposed upon parents by the Liverpool stipendiary for having neglected to send their children to an elementary school. The fines varied from 5s. to 2s. 6d.

SWANSEA.—The monthly meeting of the members of this board was held on Friday evening. The only point of public interest in the proceedings had reference to the misunderstanding which has arisen between the school board and the town council with respect to the making of a rate. It will be remembered that a short time since the school board issued a precept requiring the council to advance them 400*l.* on account of certain expenses which they had incurred, but that the council refused to find the money, telling them in effect to get it from the ratepayers themselves. Subsequently the council agreed to advance the money, in order to help the school board out of their present difficulty, on condition that it should be repaid out of the first rate which they (the school board) levied. At the meeting of the school board held a fortnight ago the members were unwilling to accept the sum on this condition, lest it should commit them to the making of a rate. It was now recommended by the finance committee that they should pass a resolution accepting the 400*l.*, and agreeing to repay it out of the proceeds of the first rate, supposing it should be decided by a competent tribunal that the board had power to make such rate, and that the town council could not be compelled to do so. The clerk said that judgment would be given in the Sunderland case on the 11th of January, and that that decision would virtually decide the point at issue between the board and council in Swansea. After a little conversation, a resolution was passed as recommended by the committee.

WORKING OF THE SCHOOL BOARD AT ASHTON-UNDER-LYNE.—The majority of the school board of this town have declined to give any particulars of the disbursement of fees paid to denominational schools. The sectarian party, says the *English Independent*, having increased its normal majority of one, by the conversion of a gentleman who was elected on the profession of the opposite principle, appointed an inquiry committee, of which the recreant Liberal was appointed chairman, and proceeded at once to send some children to denominational schools. In vain do the Nonconformists demand a return of the names of the children, or of the schools to which they are sent. Public money is passed over into the hands of irresponsible sectarian managers, and the majority of the board support the committee in a decision not to say by whom it has been received, and on whose behalf it has been paid. Remonstrance is all in vain. Even discussion is barely tolerated; for the chairman, the Rev. T. T. Eagar, the rector of the parish, and a notorious champion of the State Church, with a scandalous unfairness, which is almost incredible to those accustomed to the orderly discussions of the London and other boards, continually endeavours to interrupt Nonconformist speakers, and would probably be successful with men of a different calibre from the Rev. T. Green and Mr. Hugh Mason. Argument, however, avails nothing, for the omnipotent majority has made up its mind. The men who are thus subjected to every indignity have been the most steady adherents of a Government which has given this Tory party the power thus to carry out their sectarian schemes.

BYE-LAWS APPROVED.—Orders of Her Majesty in Council are published in the *Gazette* of the 22nd, sanctioning bye-laws for the compulsory attendance of children at school, made with the approval of the Education Department under the 74th section of the Elementary Education Act, 1870, by the school boards of London, Longton (Staffordshire), Newcastle-under-Lyme, Oldham, Salford, Sunderland, Wednesbury, Chipping Wycombe, Festiniog (Merioneth), Mitcham (Surrey), Carlisle, Sutton-in Ashfield (Nottinghamshire), Bath, Maidstone, Allerton (Yorkshire), Kendal, Carno (Montgomeryshire, Southampton, Bersham (Denbighshire), Derby, Barnsley. The bye-laws present few novel features save in the matter of the remission and payment of fees. Allerton, Bersham, Chipping Wycombe, Southampton, and Wednesbury, will, in cases of poverty of parents, only *remit* fees in their own schools. Salford and Barnsley adopt the imperative wording "shall," and both *remit* and *pay* under similar circumstances. Derby will provide for the children of indigent parents either in a free school provided under Section 26 by the board or by remitting in board schools; and London have excluded the subject from their bye-laws altogether, having passed Mr. Smith's resolution that every such question brought before them shall be individually considered and treated as an exceptional case entirely on its own merits, without prejudice to the principle involved on either side. The remainder of these twenty-one bye-laws are of the ordinary character, and in them the boards (twelve in number) signify their *willingness* to both pay and remit in favour of poor parents. The Allerton Board originally proposed to also pay in cases where no particular religious instruction of a denominational kind was given in the schools attended, but this limitation was disallowed by the department.—*School Board Chronicle.*

MR. PEASE, M.P., ON THE EDUCATION ACT.—Mr. J. W. Pease, M.P. for South Durham, attended the annual *soirée* of the Bondgate Wesleyan Day School, Darlington, on Tuesday evening, and delivered an address. Referring to the educational difficulty, he believed it would be an evil day for England when they should say that the Bible was to be the only book which should be excluded from their schools. He was not prepared to go wholly and solely for secular education. He preferred that, however, to what they might call wholesale denominational and nothing but denominational education; but, on the other hand, he wished them to consider whether there was not that medium course which they could pursue, because the only difficulty he saw in regard to that was the Roman Catholic difficulty. That difficulty, he trusted, however, they would find a way through; but they must have a due regard for the religious feelings of others, as they would have their own respected. Having noticed the result of a comparison between the systems in operation in the British and Foreign schools, the National schools, and the Wesleyan schools, which was that they were practically identical as regarded Bible teaching, Mr. Pease asked what need was there to teach a child any creed or

catechism—things that went in at one ear and out at the other. They only wanted to teach him the great moral lesson contained in the Holy Scripture, those great truths of the love of God to mankind, the dealings of God with mankind through all ages, and to show him that those things were but the starting point of the religious experience of his future life. A creed was most emphatically a thing for the teacher; a creed was a digest of the belief of a Church; and how was it possible that they should all agree in every word? But, though they should not teach creeds to the children, he believed that the religious education of this country might be safely confided to the day-schools, on the general basis of that Scripture teaching which he had indicated—without creeds and catechisms, but in the way that the Education Act so clearly and plainly laid down. There was a little confusion running through the minds of some men who would draw a distinction between payments to denominational schools out of local rates and grants out of the Imperial revenue; but, for his part, he could draw no distinction whatever. They maintained that if fees were paid to denominational schools out of local taxation, it was equivalent to raising a new church-rate, while if they made contributions out of the Imperial exchequer in much larger proportion, they were, in fact, making State endowments of religion. But whatever was said of the local rate might be said of the Imperial grant in a tenfold degree. But he wanted to ask them the question whether, on looking at those things, it was fair to those who had established the present school systems, built school-houses, and provided training establishments for teachers, to make a very sudden change? One of the societies which had been alluded to sent up for examination 1,042,000 children, and the other 310,000, and they were educating that number every year or two, and would it be fair to say that they were not prepared any longer to make grants to schools in which any denominational creed or catechism was taught. He did not think it would be fair or just, or that the people of England would do it in a hurry. But he did believe he should live to see the day when no Government money and no local taxation should go to any school in which a creed or a catechism was taught.

THE PRINCE OF WALES.

THE QUEEN TO HER SUBJECTS.

(From the *London Gazette* of Friday, Dec. 29.)

WHITEHALL, DEC. 29.

The Secretary of State for the Home Department has received Her Majesty the Queen's commands to make public the following letter:—

"WINDSOR CASTLE, Dec. 26.

"The Queen is very anxious to express her deep sense of the touching sympathy of the whole nation on the occasion of the alarming illness of her dear son the Prince of Wales. The universal feeling shown by her people during those painful, terrible days, and the sympathy evinced by them with herself and her beloved daughter, the Princess of Wales, as well as the general joy at the improvement in the Prince of Wales's state, have made a deep and lasting impression on her heart which can never be effaced. It was, indeed, nothing new to her, for the Queen had met with the same sympathy when just ten years ago a similar illness removed from her side the mainstay of her life, the best, wisest, and kindest of husbands.

"The Queen wishes to express at the same time on the part of the Princess of Wales her feelings of heartfelt gratitude, for she has been as deeply touched as the Queen by the great and universal manifestation of loyalty and sympathy.

"The Queen cannot conclude without expressing her hope that her faithful subjects will continue their prayers to God for the complete recovery of her dear son to health and strength."

The bulletin relative to the health of the prince issued at noon on Wednesday was somewhat less favourable, announcing that he was suffering from an affection above the left hip-joint which retarded his convalescence. Subsequent bulletins stated that the affection was less troublesome and the health of the patient slowly improving. On the 29th the *Lancet* issued a second edition which contained the following:—

We are glad to be able to announce that the consultation held this morning at Sandringham, between Sir William Jenner, Dr. Gull, and Sir James Paget, with special reference to the local complication from which his Royal Highness the Prince of Wales has been suffering for the last few days, has resulted satisfactorily, The Prince of Wales is pronounced not only to have gained some ground generally, but to have certainly improved as regards the mischief about the left hip: the latter fact having been established by the careful examination instituted by Sir James Paget. We are glad to say, that not only is the local affection less painful than it was, but its condition in other respects has slightly improved. The mitigation of pain in itself must be regarded as a favourable indication of no slight kind.

Friday's Sandringham bulletin was signed by Sir W. Jenner, Dr. Gull, and Sir James Paget. It is stated that the Prince of Wales had passed a good night and was stronger. The pain above the left hip was somewhat less. On Saturday it was reported that His Royal Highness had passed a rather less quiet night, in consequence of the local pain, but in other respects the conditions were unchanged. The bulletin of Sunday was signed by Dr. Lowe as well as by the three medical attendants above mentioned. The prince had then less pain, while the general condition remained without change.

The Prince of Wales slept well on Sunday night, and according to Monday's bulletin, signed by Sir W. Jenner, Dr. Gull, Sir James Paget, and Dr. Lowe, the pain and feverishness were less. Yesterday's report was still more favourable. It stated that the prince had slept well, and was going on favourably.

The Princess Louise and the Marquis of Lorne have left England for the continent.

There was a special service of prayer held in Sandringham House on Sunday morning at ten o'clock, by Her Majesty's special command. Her Majesty did not attend morning service at the parish church, but among those present were the Princess of Wales and the Princess Louis of Hesse, and other members of the Royal family. The service was performed by the Rev. W. L. Onslow, the rector. Instead of the archbishop's prayer used for the recovery of His Royal Highness, the reverend gentleman requested the congregation to join with him in the Litany in imploring the Almighty to grant the speedy restoration of His Royal Highness the Prince of Wales to his usual health. Mr. Onslow preached an appropriate and eloquent sermon from the text, 21st chapter of Revelation, verse the 5th, "Behold, I make all things new." He referred more particularly to the advent of the coming year, and to the supposed efficacy of the prayers offered for the recovery of the Prince of Wales. The daily morning prayer held in the hall of Sandringham House is conducted by Mr. Onslow, private chaplain to their Royal Highnesses the Prince and Princess of Wales. It is the practice to conclude with the following prayer:—

And now, O Lord God Almighty and Father of Mercies, we implore Thee especially in behalf of the head of this family and household, who lieth sick upon his bed, to thine ever watchful care; to Thine all-sufficient love we commend him; his body, his soul, and his spirit. O thou most gracious and heavenly Physician, Thou alone canst heal him for this life and the life which is to come. O most merciful Saviour and Redeemer, bless, we beseech Thee, all the human means and skill used for his recovery, and in Thy great mercy restore him to his wonted health, strength, and vigour. Give to him beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that he may glorify Thy holy and blessed name for ever.

The Queen left Sandringham for Windsor yesterday, and will probably proceed to Osborne on Friday.

It was recently mentioned that another case of typhoid had occurred at West Newton. The subject of it is a poor woman named Dodman, occasionally employed as laundress, and her illness is rather a severe one. She has received the kindest attention from the royal residents at Sandringham House, and it has not only been supplied with medical attendance by the gentlemen professionally engaged there, but has been personally visited from day to day by the Princess of Wales and the Princess Alice, who have evinced a lively interest in her welfare.

The Archbishop of Canterbury on Thursday addressed to the clergy of the Church of England a letter suggesting the discontinuance of the special form of prayer on behalf of the prince, but asking that the prayers of congregations be invited for the complete restoration of His Royal Highness to health.

The Prince of Wales is expected at Torquay, to visit that fashionable watering-place with a view of recruiting his health. It is said the Manor House, the residence of Sir L. Palk, Bart., M.P., will be placed at His Royal Highness's disposal.

The Queen's New Year's gifts to the poor of Windsor were distributed on Monday, with a total absence of ceremony, owing to the absence of Her Majesty at Sandringham.

A telegram states that the investiture of the Mayor of Limerick on Monday was the occasion of an extraordinary scene of seditious disorder. On the mayor referring to the recent illness of the Prince of Wales, he was met with a perfect storm of yells, shouts, and hisses, and when attempting to proceed he was met with cries of "Three cheers for the political business." This call was responded to by thunders of applause. Cries of "Home rule for Erin!" and "Down with Gladstone!" were then raised, and the council broke up amid a scene of unparalleled confusion.

A special meeting of the Cambridge Town Council was held on Monday, at which a resolution was submitted concerning the conduct of Mr. H. Hall at the last meeting of the Council, and to make order or orders thereon. At the last meeting Mr. Hall, on the proposition of a resolution of sympathy with the Royal family on the illness of the Prince of Wales, said he could not pay his adorations, or agree that it was any question of Divine Providence. The prince had been ill from a fever, which was a natural complaint. It had proceeded in its natural course, and he was glad to find that he was getting better, not for the country, but for his own sake and that of his widowed mother. On Monday Mr. Alderman Brown presided in the absence of the mayor, by reason of illness, and a strong vote of censure which his worship had intended to propose was introduced by Mr. Alderman Naylor, and seconded by Dr. Adams. Mr. Neville Goodman proposed, and Mr. Bond seconded, an amendment, on the ground that free discussion was the basis of our liberties, but both of them disclaimed any sympathy with the views put forward by Mr. Hall. The latter openly declared himself a Republican, though he thought the country was not yet ripe for Republican institutions. He denied the right of any one to thrust theological dogmas down his throat. Ultimately the resolution was carried by 24 against 5.

It is stated that Prince Arthur is expected to arrive at Berlin on the 14th inst. He will be the guest of the Crown Prince.

Her Majesty has sent a supply of game for the use of the patients in St. Thomas's Hospital.

MR. CHILDERS AT PONTEFRACT.

Mr. Childers addressed his constituents at Pontefract on Thursday evening. This was the first public appearance of the right hon. gentleman since his restoration to health, and he received a warm welcome. After opening passages expressive of thankfulness for the preservation of the Prince of Wales, the right hon. gentleman went on to avow with pride his cordial discipleship of Mr. Gladstone, and said he should take his seat in Parliament, on the back Liberal benches, as a supporter of the Ministry. He reviewed their Irish, educational, and foreign policy, and gave especial praise to Earl Granville for his discharge of the difficult duties of the Foreign Office. With reference to the naval administration, he defended it generally by stating that he left the navy more effective, contented, and better able to cope with an emergency than it had ever been since the great French war, but he deferred replying to charges respecting matters of detail until he could meet his opponents in the House of Commons.

Whatever the intention of my predecessors, I left the navy when I was obliged to resign office more effective, more contented, and far more prepared for any emergency than the British navy had been for many years—(cheers)—and that, too, at a saving to the taxpayer—(Hear, hear)—of at least a million and a half or a million and three quarters per annum. (Loud cheers.) I appeal fearlessly to the future history and opinion of this country to back me in that assertion. (Cheers.)

Mr. Childers entered at length into the question of the reduction in the number of dockyard *employés*, and quoted figures to show to what extent this was due to the changes in the policy of the Conservative Government. In reference to the future, Mr. Childers anticipated that important and difficult questions would come up for settlement.

We have been asked by some to abolish the Monarchy. The aspect of universal loyalty displayed during the last few weeks will, I think, make these agitators regret the time they have chosen. (Cheers and laughter.) Others would have us not only to reform, but to abolish the House of Lords. Others would dissever Church and State. The union with Ireland is to be abandoned for a mongrel theory of Home Rule—(a laugh); and some foreign philosophers, who object to property, especially property in land, have found enough supporters here to claim the character of a political party. Now, gentlemen, I do not object to any constitutional or social questions being well ventilated in Parliament, but all these extravagant proposals brought before us in the autumn do, I confess, give me much concern. I do not wish to see the sober thinking people of England, who, I believe, are thoroughly in earnest in wishing for large, ay, even radical political and administrative reform, frightened out of their wits for fear of the great lengths to which some of these agitators would lead them. My hope, therefore, is that as one at least of these extreme proposals has met with its deserved fate, some of the others will be postponed until, at any rate, Parliament has heard all about them within its own walls. And if we are freed from these premature agitations, I think we may do a good deal in the way of vigorous reforms. (Cheers.) I do not wish to abolish the Church, but the condition of Church property absolutely requires the attention of statesmen. (Hear.) I wish to maintain the House of Lords, but I share the regret of those who favoured Lord Palmerston's unsuccessful attempt to introduce life peerages. (Hear.) I conceive nothing could be more dangerous than weakening the tenure of property.

The right hon. gentleman went on to anticipate the carrying of the Ballot Bill and other measures, and concluded with an appeal for confidence which was unanimously voted by the meeting. The proceedings closed with "God Save the Queen."

THE MURDER OF BISHOP PATTESON.

The New Zealand mail brings the subjoined details of the murder of Bishop Patteson and Mr. Atkin:—The Southern Cross dropped anchor in Auckland Harbour on October 31, and those who had been looking forward with joy to welcoming the bishop again among them were struck down with sudden grief at the sad intelligence with which we have been already made acquainted by a brief telegram. As was most confidently predicted, the shocking death of the bishop and friends was due to the feelings of revenge which had been excited in the natives' minds through gross outrages on the part of Europeans carrying on the infamous slave trade. The captain of the mission schooner (Captain Jacob) says:—"It is quite certain that some vessel had been here ill-using the natives a very short time previous to our coming, or they never would have killed the bishop. Every year he called at this place he would give the chiefs and people presents, and remain a considerable part of the day on shore with them."

The captain's account of the circumstances attending the murder is given in the *Daily Southern Cross* newspaper of November 1 :—

September 4.—Commenced beating back to Mota by way of Santa Cruz. During Mr. Atkin's stay at Wonga he was speaking to the captain of the Emma Bell, who told him he was going to Santa Cruz for labour. This news made the bishop very uneasy, as he well knew if a vessel went there mischief would result from it. He made up his mind to go to the Reef Islands, and to ascertain if any vessels had been about. On the 15th of September made Santa Cruz; very light winds. September 20.—Light winds off Nukapu. About four miles distant saw five or six canoes coming out. When within a mile or two from the vessel they lay to. We thought it strange that they did not come alongside; on former occasions they would have been alongside and have boarded us six or seven miles off the land. The bishop had the boat lowered and went to them. (This was the last we saw of him alive. It being low water the boat could not go over the reef. The bishop, as it was usual for him to do, got into a canoe and went on shore, accompanied by the two chiefs, Tanla and Motu, the other four canoes remaining with the boat. About the time the bishop would have got on shore the natives in the canoes attacked the boat, firing several arrows at the crew before they could get the boat out of shot. Mr. Atkin was hit in the back of the shoulder. Stephen, a native of Bouro, had six arrows in him, one in the breast: John, a native of Mota, was shot in the side. The boat made for the Bessie, and we got the wounded out of her, Mr. Brook looking after them. I immediately sent Mr. Bougard (mate), with three of our crew and two black boys, Mr. Atkin acting as pilot (for none of our people knew anything about the place), to see after the bishop. I told them to keep outside the reef till they were sure they had plenty of water to cross; then pull towards the shore, and keep out of arrow shot, and if they saw the bishop not to go in. All this time the Bessie was becalmed. Shortly after the boat left the vessel a breeze sprang up, and I worked the vessel close to the boat, so that her presence might intimidate the natives from attacking the boat. We saw the natives put off in two canoes from the shore. One of them they turned adrift; the other went back to the shore. Presently the boat went to the drifting canoe and found the dead body of the bishop in her, rolled up in a native mat. A small branch of the cocoanut palm with five knots was stuck in the mat. What the palm with the knots meant we could not tell. He was stripped of his clothes, his head frightfully smashed, and several wounds in his body.

The last sentence of this extract is not quite correct. One of the bishop's clergy, writing from Auckland on November 1, says :—

In one particular that account (the captain's) is incorrect, or at least it conveys an incorrect impression. It would appear as though the body was mutilated, and the face unrecognisable; but it was not so. The back of the head was struck with the clubs; the face was uninjured. After they had killed him all their revenge was at an end. They respected the dead body of the martyr, wrapped it in a mat, and laid a palm branch on the breast, with five knots in it—an unconscious piece of symbolism, was it not? But —— says that the five knots in it signified that his life had been taken away as "utu," or payment for five lives of their countrymen, who had no doubt been shot by the kidnappers.

A brief extract from Captain Jacob's journal gives the sad closing scene:—"21st.—Committed the body to the deep, Mr. Brook reading the service. 27th.—Poor Atkin died; he was in great agony for four hours before his death. 28th.—Stephen died, he being in dreadful suffering for two days. Mr. Brook read the burial service in Mota and English."

CHEAP MEAT.

THE steadily increasing price of butcher's meat is again forcing the subject of our food supplies upon public attention, but as there are no indications of our population abandoning their carnivorous habits and taking to vegetarianism, the question of cheap meat acquires a more than ordinary interest in families where the butcher's bill forms a conspicuous feature in the domestic expenditure. Good meat is now, in many places, double the price it was a few years ago, when the cattle plague and the foot-and-mouth disease were yet things of the future. The days when it was possible to buy good mutton at sixpence the pound, or beef at sevenpence, are long since passed away, never, we fear, to return. Unless you reside in cheap neighbourhoods, and are content to put up with inferior meat, you must be prepared to pay as high as fourteenpence for the best mutton, and nearly as much for beef. This is a very serious matter. We suppose it must be concluded that this is no fault of the butcher, for higher prices really mean diminished consumption and lessened profits; neither is it the fault of farmers or graziers, for the enhanced prices obtained for oxen and sheep barely recoup the losses occasioned by diseased animals. This is a fact which tells seriously upon the domestic economy of all classes, especially of the artisan. The increased cost of provisions outstrips the rise in the rate of wages. Everywhere the cost of living is rapidly increasing. The income which would maintain a family twenty years ago, even if carefully economised will not suffice in the present day. We are growing too numerous to be adequately fed by means of the existing supplies of animal food which are easily available.

But while meat is both scarce and dear in England, there are lands where it is incredibly plentiful and cheap. On previous occasions we have alluded to the efforts being made to bring the surplus animal food of Australia and South America to these shores, and it is with great satisfaction we observe that those endeavours are still being vigorously prosecuted. The vast quantity of animal food capable of being furnished to us by our Antipodean fellow-subjects has been illustrated by Mr. Edward Wilson, who, in a recent speech, said that in Australia and New Zealand there are at the present time about 60,000,000 sheep and 5,300,000 cattle. It has been calculated that one-fourth of this enormous aggregate should be available annually as surplus stock, to be slain for food. This, at 50lbs. weight per sheep and 700lbs. per bullock, would give about 750,000 tons weight of animal food. If this were disposed of in England at 6d. per lb., it would represent a trade of nearly 42,000,000*l.* sterling, being equal to about one pound per head per week of the population of the United Kingdom. The one difficulty is how the needed food is to be got here. At present nearly all the meat is imported in tins, the average weight of each tin being about six pounds. The meat preserved in fat, as sold by Mr. Tallerman, has for the present disappeared from the market—that gentleman, to whom much of the agitation in favour of Australian meat is unquestionably due, having devoted his attention to that preserved in tins. Tinned meat needs no recommendation. Providing that the purchaser has obtained a tin of sound meat, not inferior English beef or mutton—the latter being sometimes sold as Australian—he will be quite satisfied with the contents. In fact, Australian meat has taken the place of breakfast bacon in many middle-class households. When introduced into large schools, reformatories, and other public institutions, it is invariably preferred, especially in the form of soup, a dish for which it is specially adapted. The tinned meat is also cheaper than butchers' meat. It was stated the other day that the Liverpool Corporation would save 750*l.* per annum by feeding the prisoners in the borough gaol on Australian instead of fresh beef.

If anyone, however, ought to gain by the introduction of Australian meat, it is the artisan. Meat is as necessary to him as fuel to a steam-engine. The harder his work, the better must he be fed. If he cannot pay for English meat, we must place within his reach that from Australia. But will he eat it? This is a question still to be answered, but our impression is that the prejudice formerly existing is rapidly disappearing. The real difficulty seems to be, not the disinclination of the working man artisan to try Australian meat, but his inability to procure it in small quantities. He cannot purchase less than four pounds at a time, frequently he must take six. Again, he is asked to purchase a red-coloured tin, without being able to ascertain the nature of its contents, which may be good or bad, for aught he knows. Then he is asked to buy a formidable-looking knife, with which to open the tin. All this acts as a serious deterrent, for which there is but one remedy: the meat must be sold out of the tins, and in small quantities. Where the experiment has been made it has met with a fair measure of success, but it will never thoroughly succeed until it has been tried by regular butchers and keepers of cookshops and eating-houses. If our butchers were wise, they would take some steps to get the new trade into their own hands. They would thus secure to themselves a new source of profit. We fear, however, they will not discover their mistake until too late. Already the Australian supplies are beginning to affect the price of fresh meat in several places, notably in the manufacturing districts, where the demand is steadily increasing, thanks to the introduction of the tinned meats into the co-operative stores so numerous in Yorkshire and Lancashire.

What is most wanted is the joints of foreign meat rather than the flesh preserved in tins. Once bring over to England the carcase in good eating condition, and the success of the experiment would be assured. Recently a New South Wales preserver forwarded several halves of sheep, cured and dried like bacon, but they proved too "leathery," the fat too much like tallow to find their way into the market. An effort was also made to import live cattle from South America, but the venture proved a loss. Yet our speculators are far from being discouraged. They know that a large fortune awaits those who first successfully solve the problem of bringing the superabundance of food in Australia and America to the superabundant mouths in Europe. Hence, the many persistent efforts to discover a cheap and effectual mode of preserving meat. One of the latest is that advocated by Mr. Henby, and is thus described—

Flesh in its natural condition consists of about seventy-five parts of water and twenty-five parts of solids. Mr. Henley proposes to subject the flesh, after being deprived of bone, to a definite amount of pressure in hydraulic or other machines, whereby the meat juice is partially squeezed out, and the meat being thus deprived of the excessive moisture which, under ordinary circumstances, interferes with its preservation, is put into tins, cooked, and rendered available for the European markets. The juice abstracted becomes, after treatment, from its nutritious qualities, more valuable than the meat itself. In order to carry out the system a company has been formed, entitled, The River Plate Pressure Meat Preserving Company (Limited), with a capital of 150,000*l.* in 10*l.* shares.

Under the title of the Food Preserving Company (Limited), the prospectus of another undertaking has been issued, with a capital of 100,000*l.*, in 20,000 shares of 5*l.* each. This company proposes to carry out what is called the vacuum process, the special feature of which is that poultry, game, fish, and whole joints of beef and mutton, can be readily preserved without bone. In addition to these processes we have that in which refrigeration is the active principle, and which many believe to be the method ultimately destined to supersede all others. At present the difficulty consists in obtaining vessels specially constructed, with cold-air chambers and other requisites; the cost of this process being very great. Could this obstacle be surmounted, we might soon have fresh joints of beef from South America and fresh legs of mutton from Australia sold in English shops. But though this desirable result has yet to be achieved, the progress in meat-preserving has been so rapid, that it is not too sanguine to believe that we shall ere long receive immense supplies of meat from abroad, and that the price of animal food, if not decidedly cheap, will fall to a reasonable rate.

Epitome of News.

It is expected that the University College for Wales will be opened by next October.

It is stated that the Emperor Napoleon and the Empress Eugenie will shortly leave Chislehurst for Torquay.

Mr. Samuel Morley, M.P., has contributed 50*l.* to assist in the work of maintaining the rights of the people to Epping Forest.

Mr. Lambert, the Liberal M.P. for Bucks, who, it will be remembered, met with an accident while shooting some weeks back, although progressing favourably, is unable to articulate, or even to sign his name.

Within the last few days the Governors of the London Hospital have received the munificent donation of 1,000*l.*, from a benevolent individual who wishes to be known only as "A Friend." This indeed is that charity which vaunteth not itself.

Mr. John Richard Quain, Q.C., has been appointed a judge of the Court of Queen's Bench, to fill the vacancy caused by the demise of the late Sir George Hayes, which took place on the 24th of November, 1869.

A man, named Samuel Levanne, described by the police as an old skeleton-key thief, and against whom several convictions were recorded, was on Monday sentenced by the assistant-judge of the Middlesex Sessions to ten years' penal servitude.

A Plymouth tradesman, named Richard John Mitchell, was inspecting the Christmas decorations at St. Andrew's Church, Plymouth, when he was seen to stagger in the aisle, and almost immediately he fell dead in his son's arms.

The *Kentish Observer* states that at a recent meeting of the clergy at the Bishop of Dover's house, it was determined that for the future they would decline to accept scarves and hatbands at funerals.

The Leeds Town Council has resolved to oppose the application to Parliament for a tramway to the People's Park at Roundhay, alleging that tramways cannot be satisfactorily worked on macadamised roads.

The *United Service Gazette* hears that the army estimates are being prepared with the view of considerably reducing the number of rank-and-file. Some fix the reduction at 6,000 men; but our contemporary can hardly believe that figure to be possible.

According to the *Observer*, Mr. Denison will, on his retirement from the Speakership, be raised to the peerage, with the rank of viscount. In this the usual precedent is followed. The late Speaker was created Viscount Eversley, and Mr. Manners Sutton was made Viscount Canterbury.

The Dublin metropolitan meeting in favour of the resolutions of the Irish Catholic hierarchy and in support of denominational education, which was postponed in consequence of the illness of the Prince of Wales, will take place on the 17th of January next.

It is officially announced that Mr. C. R. Barry, the Attorney-General for Ireland, is to succeed the late Mr. Justice George in the Court of Queen's Bench, Mr. Dowse being promoted to the Attorney-Generalship. It is stated that the new Solicitor-General will probably be either Serjeant Armstrong or Mr. Palles, Q.C.

A baronetcy is to be conferred on the Right Hon. Alexander Macdonnell, one of the Commissioners of National Education in Ireland, in consideration of his services in connection with the Education Board, on which he has long held the appointment of Resident Commissioner, from which he now retires.

The agitation for increased wages and a reduction in the number of working hours is extending among railway *employés*. The gangers and platelayers on the Forest of Dean and South Wales section of the Great Western Railway, have now determined to memorialise the directors for an advance of wages, and a reduction in the number of hours to fifty-four per week.

At a prayer-meeting which was held after the usual service at the Wesleyan Chapel, Ibstock, near Leicester, on Sunday evening, a collier, named Thomas Smith, aged thirty-seven, who was in the act of giving out the first hymn, suddenly fell backwards, and was picked up lifeless. Death is supposed to have been caused by disease of the heart.

Reviewing the year 1871, the *Manchester Examiner* states that the cotton districts have had a return of those busy times which certain prophets told us some years ago had gone for ever. The cotton manufacture, so far from having disappeared as one of our staple industries, has more capital embarked in it at this moment, and finds employment for a larger number of workpeople, than at any former period.

Among the passengers by the mail packet Nyanza, which arrived at Southampton on Saturday, was the Abyssinian Prince Alamaya, son of the late Emperor Theodore. He has been travelling in India and China, and has grown a fine youth. He has forgotten his native language—the Abyssinian—and is dressed like a young English gentleman. He has come home to commence his English education.

It is stated by the *Manchester Courier* that in the event of Mr. Chichester Fortescue retiring from the presidency of the Board of Trade, and his transfer to the Lord-Lieutenancy of Ireland, the post he would vacate would be given to Lord Dufferin, without a seat in the Cabinet. This would leave the Chancellorship of the Duchy of Lancaster at the disposal of Mr. John Bright, who by accepting it would re-enter the Cabinet—which is not at all likely, we imagine.

On Saturday the boiler of a traction engine exploded in Glasgow. There was a crowd about at the time, which had gathered to watch the engine work, and the effects of the explosion were most disastrous. The paving-stones were torn up and hurled like grape-shot into the midst of the crowd. Three persons were killed on the spot, four more have since died, and six are not expected to survive. Forty others were more or less injured.

The *Newcastle Chronicle* tells a strange story of somnambulism. The landlady of a house at Darlington hearing a strange noise in the bedroom where her lodger, a youth, had gone to rest, entered the room, upon which he instantly jumped out of bed, and picking up a pocket-knife stabbed himself twice in the side. It is said that there is no doubt the youth was asleep, and was unconscious of what he was doing. His statement is, that he dreamed he had stabbed himself. The wounds are not likely to be serious.

FOREIGN MISCELLANY.

The students of Moscow who signed the addresses in favour of the liberty of the press have been, without exception, banished to Siberia.

Advices received in France from New Caledonia state that gold is being found in that colony in considerable quantities.

According to a telegram from Ceylon, 472 bags of mails have been recovered from the wreck of the Rangoon at Point de Galle. The vessel had a heavy Australian mail on board when she was wrecked.

DRUNKARDS AT THE ANTIPODES.—In answer to an application several times brought under their notice, the Victorian Government have consented to give a site for an asylum for inebriates, "with suitable buildings upon it," and a grant of 1*l.* collected privately, conditionally on the public first contributing a few hundreds as a proof of their earnestness in the matter.

A REFORMING MIKADO.—The Japanese Mikado, in pursuance of his policy to popularise his Government, lately appeared in the streets of Yedo, driven in an English carriage, four-in-hand, with only four running footmen. Subsequently, he walked out unattended, and has issued an Imperial order forbidding the performance of obeisances and ceremonies formerly prescribed by law on those who met the Mikado face to face or were passed by his official emblems.

THE TAMMANY GANG.—On Dec. 15, the grand Court of General Session brought in indictments charging Tweed with felony and Connolly with misdemeanour in office. A bench warrant was at once issued, and Tweed promptly arrested. He was bailed out, the amount of the bail being two million dollars. A few days after he fled the city. The indictment against Mr. Conolly referred to alleged fraudulent operations in paying city gas bills and sharing the proceeds. Mr. Connolly is still in Ludlow-street gaol; but warrants have been served upon him, and vigilant means will be taken to prevent any escape.

THE DREDGING OF THE TIBER.—Just now the finest river fishing in the world is about to begin. The Tiber is to be dragged for its hidden antiquities. Signor Castellani, Prince Odescalchi, the Marquis Vitelleschi, Mr. Story, the eminent American sculptor, and the historian Mommsen, are some of those who have taken the matter up. Herr Mommsen has no doubt that the search will lead to the discovery of great artistic and archæological treasures, "especially in bronzes." The works of the society will be carried on, we may say, hand in hand with those of the engineers engaged to protect the city of Rome against the periodical ravages of the river. Sport royal may be anticipated—for twenty-five centuries have ground-baited those fishing deeps.—*Daily Telegraph.*

FROZEN TO DEATH.—A gentleman who arrived in Kansas city on the 9th of December informed the Kansas city *Times* that the Sunday previous a terrible affair occurred in Saline county, Nebraska. A party of emigrants with their families were passing through the county westward, when, the cold constantly increasing, they concluded to camp and light a fire. They were on a piece of high prairie several miles from any house, but three miles from them was a piece of timber land. After unhitching their teams the men started for this timber to procure fuel. Not returning for several hours, the women left their children and started to hunt for them. This is all that is known, save that the next day the bodies of seventeen persons who perished from the intense cold were found. The children, who were left in the wagons, were the only survivors of the party.

LUXURY IN PARIS.—The *Athenæum* remarks that the luxury of Paris is evidently not stinted for want of money to purchase those costly decorative articles to which artists refuse the honour of being works of art—*e.g.*, at a recent sale two magnificent chimney scones, *temp.* Louis XVI., in bronze, sold for 19,000 francs; a time piece, same period, sold for 9,100 francs; two cassolettes of bronze sold for 14,000 francs.

ANOTHER LADY MINISTER IN AMERICA.—The *New York Times* of the 20th ult. says that Miss Mary H. Graves was ordained as pastor of the Unitarian Church, in Mansfield, Bristol County, Massachusetts, on Thursday, Dec. 14. She is a graduate of the State Normal School at Salem, during her attendance at which place she first became interested in the ministerial work. After graduation she pursued under the direction of Rev. Olympia Brown, of Bridgeport, Conn., then at Weymouth, Mass., the course of study prescribed at the Universalist Theological School at Canton. For the past year she has been serving as pastor of the church in Mansfield, over which she has now been ordained. The lady is the first who has entered the Unitarian ministry in Massachusetts, and the second in the denomination, Mrs. Celia Burleigh, of Brooklyn, Conn., being the first.

PUBLIC FEELING IN ALSACE.—A correspondent writes to the *Spectator* from Alsace respecting the condition of the province and the temper of the population. He states that there has been a large exodus into France, but it comprises a large proportion of non-Alsatian elements; all French residents (and there were very many in the towns, especially in Strasbourg) taking their departure. But it is absolutely untrue that any families of standing or any branches of industry have left, or are minded to leave the country. The splendid merchant patricians of Mülhausen have determined no to emigrate, though not a German is admitted across their thresholds, and nowhere is the hostile feeling more encountered. In conclusion the writer says:—"The moral of my observation is, that the Alsatians can be won, if only their provincial sentiment be taken into account. I think that the Germans have conducted themselves with much judgment so far. Their blunders have been trivial, while they have already endowed the country with some measures likely to have permanent consequences. But my mind misgives me that if they persist in forcing military service to so soon as next year on the Alsatians, they will increase public irritation grievously, and retard for a considerable while the silent process of organic assimilation in my opinion already unconsciously going on."

THE GOTTENBURG LICENSING SYSTEM AND DIMINISHED DRUNKENNESS.—In speaking of the Christmas festivities, the Gottenburg correspondent of the *Post* says:—"There is a very great improvement in the marked diminution of drunkenness and its consequent pauperism and crime. The course that has been followed has been by the transfer of the license system to properly-constituted local monopolies, carried on for the benefit of the ratepayers, to whom the whole profits are accounted for. The sum paid to the municipality for licences was 4,800*l.*, which the local monopoly agreed to continue, and they further paid last year 6,200*l.* as the profit derived from the sale of spirits, thus giving to the town, from that source alone, the large sum of 11,000*l.*; while, from the police reports, it is shown that the cases of drunkenness, which in 1865 (the year before the system was begun) were 2,070, were reduced in the subsequent years—1866, to 1,424; 1867, to 1,375; and 1868, to 1,312; though in 1869 they again rose to 1,445, and in 1870 to 1,416, during which, however, it should be known there had been a considerable increase in the population. But these figures show but a small portion of the improvement really effected, as there has also been a remarkable decrease in crime, and if the same principle of local monopoly were to be introduced into England, there could be no doubt that it would furnish a fund from which not only could a fair compensation be given to vested interests, but a great relief to local rates could also be speedily afforded."

THE DIAMOND-FIELDS OF SOUTH AFRICA.—A correspondent of the *Allgemeine Zeitung* publishes in that paper an account of his experiences during a recent visit to the diamond-fields at the Cape. He says that on the journey from Capetown he suffered greatly from the want of water, the road passing through a desert and treeless country. The places where diamonds are found are mostly solitudes without a bush or stream; the banks of the Vaal, however, on which there are several diamond-fields, are very beautiful, consisting of black pillars of basalt rising from a mass of porphyry, which rests on a basis of syenite. The surface of the heights is covered with an alluvial sand, and in it are found diamonds, together with agate, turmaline, jasper, and opals. Wells are dug here 30ft. in width and 26ft. in depth—a work which often occupies a twelvemonth, for the basalt is extremely difficult to penetrate. The height of the diamond-fields is about 6,000ft. above the sea-level; the climate is cool in summer and bitterly cold in winter. In the hotel at Pniel (on the Vaal) you may, if you make an arrangement by the month, live on two shillings a day. The correspondent adds that no one should go to the fields in the hope of finding diamonds unless he brings at least 300*l.* with him, and is prepared to stay for six months. He worked nine hours a day for two months, in which period he and his companions dug up 3,700ft. of ground; yet they found nothing, although close to them a man dug up a diamond of sixty-four carats, and a woman found another in pulling up some grass.

THE REBUILDING OF CHICAGO.—A correspondent of the *New York Tribune*, writing from Chicago on the 2nd inst., says:—"Nature, since the memorable day of wrath on which Chicago was left half in ruins, has smiled upon the city, and the work of reconstruction has gone earnestly on, aided by the beautiful hazy weather peculiar to the North-West, and known as the Indian summer; but, recently a snowstorm came on suddenly, and the heaps of *débris* and the half-built walls were covered with snow-heaps that seem to defy further progress. The snow, however, has merely impeded, not stopped, the work of rebuilding, for everywhere is heard the click of trowel and the stroke of hammer. Owners, contemplating round rents, are anxious to have their buildings up; and mechanics, in the enjoyment of wages which two months ago would have been thought fabulous, are quite superior to all meteorological inconveniences. If any one thinks that Chicago has lost her population, and with it her enterprise, he should stand upon Madison, Randolph, or Lake-street bridges at dusk, and watch the myriads of labourers and mechanics that, having finished their day's work in the ruins, crowd over those structures to their homes in the West Division. So innumerable are they that they seem to rise from the brick heaps like coveys of wild fowl. It is gratifying to know that these men are toiling not only to rebuild Chicago, but, under skilful direction, and backed by shrewd capitalists, to rebuild it of marble. The foundations that they are laying are broad and deep, and the superstructures that are to rise upon them will be massive and magnificent. There is earnest promise of this in nearly all that in the way of rebuilding has already been done; and builders who propose to await the spring's coming before laying their foundations, do so that they may form their plans on the same magnificent scale. The work of removing *débris* was, and continues to be, one of appalling proportions. Notwithstanding that the teaming facilities of the city are large, and that are reinforced by farmers, who drive in from a circuit of 100 miles, yet the demand far exceeds the supply. Teamsters and their wagons receive about six dols. a-day."

LATEST NEWS.

Her Majesty is likely, according to the *Echo*, to open the session of Parliament in person. Two conditions are attached to this arrangement—the one having reference to the state of the Prince of Wales, and the other to the Queen's own health.

At the various county quarter sessions now being held many addresses of congratulation to Her Majesty and to the Princess of Wales have been voted. Similar manifestations of loyalty and of satisfaction at the progress which the Heir Apparent is now making, have been witnessed at recent meetings of other public bodies.

By the death of Lord Kensington, Colonel the Hon. W. Edwardes, M.P. for Haverfordwest, succeeds to the title. As, however, the barony is in the peerage of Ireland only, his lordship will not be compelled to vacate his seat.

The annual meeting of the Pastors' College, in connection with the Surrey Tabernacle, was held in that building last evening, when Mr. Spurgeon delivered an address descriptive of his experiences during his recent visit to Nice and Rome.

Some of the Democratic electors of Paris are not satisfied with the position which M. Victor Hugo takes up in refusing to accept what is called the "imperative mandate," and at a committee meeting the other night they maintained that a member ought to be the servant of his constituents. No resolution against M. Hugo was, however, passed.

The report of the inspectors appointed to inquire into the condition of the Smallpox Hospital at Hampstead has been issued. They find nothing whatever in any one of the seven charges as matter for reprehension, and declare their opinion that seldom have accusations so general in character, so wide in their scope, and so seriously arousing public anxiety, been based upon such slight and insufficient grounds.

A BATCHELOR'S ARCADIA.—It appears that a woman-hating establishment has long existed at a place called Actè, not far from the borders of Thessaly and Macedonia. A correspondent of the *Court Journal* thus describes it:—"It is a monastic confederation, consisting of twenty-three convents, and numbers more than 7,000 souls. Soldiers are paid by the monks to guard the borders of this happy land, and no woman is allowed to enter. The very idea of woman, whether as sister, wife, or mother, seems to be wholly lost. To all sour old bachelors who complain of the wiles of women seeking to entrap them into marriage, this territory, belonging to Mount Athos, can safely be recommended as a haven of refuge."

TERMS OF SUBSCRIPTION.

In future the *Nonconformist* will be supplied, post free, at the reduced price of

ONE GUINEA PER ANNUM,

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TO CORRESPONDENTS.

ERRATUM.—In our notice of "Divine Footsteps" last week, for "Yolland" read "Folland."

"Fact."—Thanks. His letter is best omitted.

The Nonconformist.

WEDNESDAY, JANUARY 3, 1872.

SUMMARY.

QUEEN VICTORIA has taken a step which, natural though it may be, is somewhat unusual. Her Majesty in a frank and unaffected letter warmly thanks her subjects for their hearty expressions of sympathy and loyalty in connection with the recent "alarming illness of her dear son," and says that these manifestations have made "a deep and lasting impression on her heart never to be effaced." So remarkable an exhibition of public feeling as we have lately witnessed was worthy of special recognition, and the Queen could not have showed her gratitude to the nation more felicitously than in the letter which appeared in Friday's *Gazette*. Precedent may not justify such a course, but the Royal message has no doubt found a responsive echo in the hearts of all Her Majesty's subjects, who will rejoice with her that the Prince is on the high road to complete recovery.

At Pontefract the other day, Mr. Childers spoke of the present prosperity of England as altogether without precedent. This favourable state of things is, of course, to some extent reflected in the revenue returns of the quarter. There is an increase in all branches, except the Post Office—the improvement being nearly a million sterling, upon both the quarter and the year. But the last quarter of the financial year is the most important to the Chancellor of the Exchequer, who, between Christmas and Lady Day, claims the annual income-tax in a lump sum, as well as other imposts. Many of our readers will, we fear, speedily discover that we have not erred; but they may console themselves for the exceptional drain upon their pockets for "the Queen's taxes" during the present month with the confident belief that Mr. Lowe will command a large surplus—three millions, say some sanguine people—and be able to dispense with at least twopence of the income-tax of sixpence in the pound.

The public speeches of the week have included two of exceptional interest. Mr. Childers, restored to health, has addressed his constituents. The ex-First Lord of the Admiralty warmly eulogised the Ministry of which he is no longer a member, vindicated his own naval administration, and asked for reform rather than revolution. His own programme includes the better management in the property of the Church—which, says Mr. Childers, "absolutely requires the attention of statesmen"—life peerages, easy and cheap transfer of land, swifter and more economical methods of government, and the ballot. Mr. Cardwell, speaking with more responsibility, and therefore with more reserve, before the Druids at Oxford on Monday, reviewed and approved of the work of last session, drew a good and amiable augury from the pluck of the obstructives who nearly defeated him on the purchase question last session; boasted that the Government have thrown upon the Civil Service and the army "to every family in the kingdom," so that "every well-educated boy may present himself for competitive examination"; and referred to the drink question in a way that foreshadowed serious legislation. His unofficial colleague, Mr. Vernon Harcourt, vigorously supported the creed of hon. members below the gangway—pointing out that we spend twenty millions more than in 1851, and that a thoroughly economical policy would give the employer "a free income," and the employed "a free breakfast table."

At the beginning of a New Year we can look upon the state of Ireland with hopefulness, if not with complacency. The general condition of the country is satisfactory. "The agrarian outrages which two years ago at this season filled the country with alarm, and twelve months ago seemed to be irrepressible in some counties, are now of very rare occurrence, and are not of the same shocking character. There are still some heinous crimes, such as the attack upon the bank clerks near Borrisokane, but they do not indicate any lawless combination of the people, but are the acts of individuals whose motive is not revenge, but plunder." Even the marked and lamentable increase of drunkenness which is observable, especially in Dublin, is owing to the prosperity of the labouring classes. "The industrial prospects of the country were never brighter, and it is to be lamented that the money which is received in liberal wages is so often squandered in dissipation. In the provinces, as well as in the metropolis, the tone of the agricultural and commercial classes is cheerful, and one has only to examine the *Ga*[illegible] each week and contrast the short lists of b[illegible]ptcies and insolvencies which now appear [illegible] with the long catalogues of commercial failures which it contained some years ago to find conclusive evidence that the state of trade is sound and healthy. It is, perhaps, wanting in enterprise, but it is safe and steady." The Land Act is in successful operation. "In many counties," says Mr. Heron, M.P., "the practice of serving notices to quit has altogether ceased, except for non-payment of rent. The second portion of the Act, to facilitate purchase by tenants, has not been long enough in operation to produce general results, but up to last month 97,000*l.* had been lent by the Treasury to tenants, and applications for 28,000*l.* more are under consideration. Large sums are now being expended by tenants on the land, and the value of the fee simple to the owners has increased. Agrarian crime, as a consequence of evictions, has nearly ceased, and the system of half-yearly notices to quit has gone for ever." Politicians who, for their own purposes, represent the country as going to ruin under the blighting influence of English rule, talk with confidence of the prospects of Irish nationality, but says the *Times* correspondent, in reviewing the state of the country, the mass of the community appreciate the substantial advantages they possess, and desire more practical objects than "Home Rule" agitators have in view.

We report elsewhere the result of further school board elections to fill up vacancies. At Burnley a Catholic was chosen by agreement in place of a Catholic, and at Brighton a clergyman was elected by a narrow majority of 175 to take the place of a Nonconformist minister, who has left the town. But at Croydon a staunch opponent of the payment of denominational fees was elected without a contest; and at Scarborough, after a vigorous conflict, the principal features of which are described by a correspondent, the unsectarian candidate was elected by a majority of 206. Thus out of nine vacancies six have been filled by opponents of the obnoxious 25th clause, who have been returned, where a poll has been taken, by majorities varying from 2,000 to 200.

New Year's receptions have lost their significance since Napoleon III. has been a stranger to the Tuileries. The diplomatic body waited upon President Thiers to offer their customary felicitations, but elicited no speech. The Papal Nuncio was no longer their spokesman, which fact tells its own tale. The King of Italy held his first general reception in Rome, and merely expressed to the high officials who waited on him a hope that the concord between the great representative bodies of the people and the State, which essentially contributed to the accomplishment of national unity, would be always maintained. The Pope had his rival reception at the Vatican, having on the preceding day been "indisposed" when a royal aide-de-camp presented himself to tender the King's congratulations. Happily the recovery of Pius IX. seems to have been sufficiently rapid to allow of his appearance next day on the Pontifical throne.

It must have been a serious urgency—want of money, we suppose—which required the opening of the Austrian Reichsrath in the Christmas week. The Emperor's speech was highly conciliatory, stating that the first task of the Government, which is composed of men belonging to the representation of the whole country, was to strengthen the constitutional and legal bases, and to ensure everywhere absolute obedience to the laws. There are to be bills on primary education and the Universities, and some legislation on the relations between the Catholic Church and the State, in connection with the suspension of the Concordat. The Gallicians are favoured by such local boons as are compatible with unity, but the Bohemians do not appear in the Diet. The presence of the pacified Poles will, however, make up a quorum, and enable the new Government to proceed with necessary business.

The *Times* of yesterday has a paragraph relative to the Australian telegraph, which is, we are sorry to say, based on erroneous and very stale information. "It is now fully anticipated," says our contemporary, "that by the first day of 1872 Hobart Town will be within a few hours' distance from London, telegraphically speaking. Assuming that the steamships which have the Australian submarine cable on board are able to submerge the wire from Palmerston (Port Darwin) to Timor and thence to Java, by the end of the year, and that London and the north of Australia are then *en rapport*, we have a certainty that news from all the telegraphically-connected countries of the world will come to hand at short if fitful intervals, &c., &c." We suppose that these statements are abridged from the Australian papers, and are somewhat astonished to find that later news, more than a month old, has not found its way into the columns of the leading journal. It may, however, be mentioned in brief that the cable to Port Darwin has been in successful operation for six weeks past. But the land line across the continent is far from complete. One of the three sections into which it has been divided—that from Port Darwin, 500 miles across the desert into the interior—has not even been commenced, owing to the loss of all the horses and oxen shipped from Adelaide. Fresh transport animals will have to be sent on a long voyage; the rainy season will soon set in; and midsummer will probably arrive before Hobart Town can communicate with London by means of an unbroken telegraphic line.

POLITICAL PROSPECTS OF 1872.

TIME has carried us into the new year under pleasant auspices. The touching letter recently addressed by Her Majesty the Queen in grateful recognition of, and response to, the universal and deep sympathy elicited from her subjects by the illness and recovery of the Prince of Wales, reminds us of the terrible gloom which would have darkened the kingdom, had their anxious forebodings been unhappily realised. It has pleased God to spare the nation that calamity, and Sovereign and people have reciprocated their thankfulness. That ominous cloud having passed away, we are the more disposed to peer into the future with cheerful spirits. The outlook is unusually bright, especially as contrasted with that of the same period last year. Let us note its principal features, always, however, under this reserve—that human foresight reaches but a little way, that it is extremely liable to be deceived, and that mornings that are cloudless are not seldom followed by stormy sunsets. Nevertheless, in political as well as in personal affairs, "Sufficient unto the day is the evil thereof."

And first, so far as can be descried by human prescience, we are about to enjoy a year of general peace. We devoutly wish that we could report the permanent disappearance of warlike tendencies, even in Europe. As we cannot do that, we are glad to have it in our power to say that external circumstances have so far muzzled international ferocity as to make any outbreak of hostilities between European Governments during the course of 1872 improbable in the highest degree. We might with reason, perhaps, look forward to a much longer interval of quietude—and even indulge a hope that before any of the great powers of the Continent are again grappling at each other's throats in martial feud, the peoples whose strength they represent, towards each other may have so fully appreciated the worth of peace, as to effectually discourage any martial policy on the part of their rulers. It is matter for devout gratitude that, for some time to come, at least, war is a game that cannot be played by those nations which are most dazzled with its factitious glory. Humanity will rejoice in and benefit by this temporary and outward restriction upon the combative propensities of civilised nations, pleased with the assurance that the "dogs of war," savagely as they may snarl at each other, are happily chained up by necessities they cannot disregard.

There is every promise that the year will be one of material prosperity to the United King-

dom and its distant offshoots—perhaps, also, to other national communities. The torpor of years has been dispelled, and confidence has regained its dominion over the realms of business. There is activity in all departments of work and enterprise—full employment and a high remuneration of labour—food at moderate prices, and money in abundance on easy terms. It is, perhaps, a moot point whether, as a people, we profit most, in the broadest sense of that term, when all goes on smoothly with us, or when we have to wrestle with difficulties. But, at any rate, general prosperity is welcome for its own sake—and only such as over-rate or abuse it should be otherwise than glad when it is vouchsafed to them.

Shall we see, as surely we ought to see, a steady and determined return towards national economy? Some remission of taxation, we doubt not, we shall have. The revenue has been singularly buoyant, and has far exceeded the gloomy forecast of the Chancellor of the Exchequer. But we ask the question rather in reference to expenditure than income. When cash flows in freely, and beyond expectation, it is apt enough to flow out again, unheeded, in waste and extravagance? Well, we are not without hope that the year 1872 may witness, not merely a surplus income, but also vigorous retrenchment in the demands made upon it. The present Government are pledged chin-deep to economy. Last year they were scared into a departure from their pledge, and reaped the reward of their timidity, in diminished public confidence. This year, there is some reason to believe, they will aim at something more than the recovery of lost ground—and if so, we may look forward with assured hope to a splendid Budget.

That Parliament will enact the ballot is a foregone conclusion. What else? It is to be a year, we are told, of social reforms. We wish it may, with all our heart. They are much needed. But we are disposed to concur with some observations made by Mr. Vernon Harcourt in his vigorous and trenchant speech to his constituents on Monday night. "I hear it, indeed, murmured by the sluggards of politics that we are to have no more political questions. As long as abuses exist you will always have political questions; because to attack abuses is the business of one set of politicians, and to defend them is the interest of another; and you will find that political questions are nothing else but abuses which have powerful friends. The recourse to a non-political programme is the unfailing symptom of a 'used-up' party and a 'played-out' administration. A Liberal party and a Liberal Government can alone subsist by a policy of action. If it be true, as some people affirm, that the country wants what is called 'repose'—which means, I imagine, to leave everything as it is, a course in which, according to my observation, things generally grow worse and not better—why then the best thing they can do is to discard the party whose motto is 'Peace, Retrenchment, and Reform.' You will always find plenty of Governments abundantly competent to do little and spend much."

As we have intimated in another place, we anticipate very little beyond hard work in regard to religious equality. Some trifling concessions may be made, but rather to the exigencies of party, than to a just appreciation of the principle. However, we look forward to political affairs, as a whole, with a hopeful spirit. Accident may disappoint our expectations—but the blossoming season is an auspicious one. With thankful and cheerful heart we have welcomed the New Year. May it turn out, through God's mercy, to be more propitious than our most sanguine anticipations have imagined it!

THE FRENCH BUDGET.

M. POUYER-QUERTIER'S Supplementary Budget is a New Year's gift that can be likened only to a Pandora's box. It is a thing of makeshifts and expedients; a fresh ratification of that infatuated policy which has dragged down unhappy France; a scheme which is likely to give the world a stronger conviction of the poverty of French statesmanship, or rather of the unteachableness of President Thiers and his colleagues, than aught that has happened since the Prussians retired from the banks of the Seine. But is not this only an insular *ipse dixit*? Does not M. Thiers himself admit that if he were a British Minister he would cordially accept our financial policy? Such excuses will not however justify a ruinous course, nor avert the operation of natural laws. To meet heavy liabilities by consuming capital as well as interest may tide over present difficulties, but it involves ultimate impoverishment, if not exhaustion. M. Thiers lights the candle at both ends, and calls upon the French people to admire his wondrous fertility of resource!

Great allowances must be made for any financier when so unprecedented an exigency arises as that which France is now called upon to face. M. Pouyer-Quertier, moreover, has discarded the Imperialist vice of "cooking the accounts." His statement is clear and straightforward, and is not lost in a dissolving view of past and future operations. The late disastrous war has cost France some 340 millions sterling, of which 213 millions have already been provided. But of this balance 120 millions, the remainder of the French indemnity, need not be met till 1874, except in the payment of current interest. To meet extraordinary liabilities and current expenditure, the French Government consider a revenue of 110 millions necessary—that is, 36 millions in excess of the last Imperialist Budget. Allowing for reductions effected in the expenditure, France has now to provide an additional revenue of 25 millions. The National Assembly has already voted some 15 millions of extra taxation, and is now asked to provide for 10 millions more.

The financial plans of the French Government are not only at variance with English notions, but sin against the elementary principles of finance. It pleases M. Thiers and his colleagues to settle the amount of income required for the public service before discussing the question of expenditure. Ways and Means is to precede the production of the estimates. It does not appear, however, that the French people, as a whole, object to put the cart before the horse. They are willing to follow in blindfold-fashion whither M. Thiers leads them. At all events the National Assembly tacitly accepts the proposal that the country shall cut down its public works, imperatively required for the development of the national resources, in order that French armaments may be maintained. The French navy is reduced to smaller dimensions, but the army is to be maintained upon a colossal scale. Our neighbours cannot be satisfied with less than 800,000 trained warriors, 450,000 being the standing army in time of peace.

To meet this enormous military establishment eighteen millions annually will be required—three millions beyond its former cost. In thus acting the Government encounter little opposition. No one seems to consider that it was military ambition which brought the country to the verge of ruin; hardly a voice is raised in France to suggest that revenge as a national policy will be best effected by patient waiting, and the unimpeded development of the industry of the country; Conservatives and Radicals, at a time when enormous extra liabilities have to be provided for, alike acquiesce in the Government scheme of raising eight millions a year nominally to repay the advances of the Bank of France, but really to constitute a reserve fund for whatever emergencies may arise. Thus while France is actually crushed down by the heavy burdens which her own mad folly has entailed, twenty-six millions a year are virtually set apart for the contingencies of a future war.

This astounding infatuation does not stop here. Ordinary taxation will not, of course, meet these enormous claims. There is to be an import duty on raw materials, which will of course enhance the price of manufactured articles; an import duty also on textile substances; an increase of the impost on sugars; and a tax on all dividends except those on rentes and the funds of co-operative societies. The suggestion of an income-tax, so much in favour with enlightened French economists, has been extinguished by the eloquence of M. Thiers. Such a financial expedient could not be justly resorted to without a general readjustment of taxation which the Government may, at the present time, be excused for declining to undertake. It is so much easier to have recourse to indirect taxation, which may fetter industry, restrain enterprise, and restrict the purchasing power of the community, but provides ready money.

France then is entering upon a course of unproductive expenditure while drying up the sources of national prosperity. Huge armaments will coexist with languishing commerce, and will stand in ths relation of cause and effect. She rises from the ground after her disastrous overthrow, with the settled purpose of pursuing the same policy which has entailed national disaster and suffering. French statesmanship and patriotism cannot get beyond this! Crippled and fettered, the French nation persists in pursuing the phantom which has lured it to the brink of ruin. Europe stands amazed and grieved at the sad spectacle. No longer, in the same sense as heretofore, a menace to the continent, France obliges all her neighbours to follow her in the old and pernicious policy of rivalry in armaments. The Czar utters a friendly warning, but it is unheeded. The King of Italy calls for a costly defensive force to be prepared for future possibilities. Prince Bismark watches the contortions of his late foe with placid composure—for the warlike attitude of France means the indefinite adjournment of Constitutional progress in Germany. If anything could lead to an Imperialist restoration it is this reversal of a policy which, under Napoleon III.—till that Sovereign in desperation drew the sword—aimed at the encouragement of free trade, the lightening of the springs of industry, and the developement of the material interests of the French people.

A RAILWAY POLICY FOR THE PEOPLE.

AT the commencement of a new year and on the eve of a new session, it is desirable to give attention to some of those practical reforms which it is in the power of the Government to institute, with the active co-operation of all parties in the State. In connection with the postal tariff, Government savings banks, and the consolidation of the telegraphic system, we have seen how enormously the public convenience may be increased without any real augmentation of the national burthens. A cautious development of the same wise policy is what the country has a right to look for at the hands of its representatives in Parliament and of the Executive. Whether or not railways should become the property of the State and be worked, as the Post Office is, for the benefit of the whole community, is a question which has hardly yet passed into the region of practical discussion. The tendency at present is towards a policy of amalgamation—a policy which, rightly pursued, cannot fail to benefit both the railways and the public, just as in London we have been supplied with better and cheaper gas since the great companies have abandoned a ruinous system of competition and have fixed the limits of their respective districts. It is self-evident that if the great railways amalgamate they may be more economically worked; that rival lines will not be unnecessarily constructed; and that there will also be a vast saving in the legal and Parliamentary expenditure of the companies. What we have to do is to guard against the creation of a gigantic monopoly, and to require that Parliament shall interpose its authority, not in an arbitrary or dictatorial spirit, but simply with a view to secure the interests of the people. This is the more necessary because the House of Commons is far more a representation of the railway companies than of perhaps any other single interest in the kingdom. A debate on the Government or the destinies of India empties the House; but whenever a railway battle is fought on the floor of Parliament the benches are crowded with railway directors and their allies, and as much interest is excited as if the fate of a Ministry were at stake. Our readers will remember the extreme difficulty with which so obviously expedient and necessary a reform as the establishment of a means of communication between the passengers and the guard was extorted from the railway companies. We may, therefore, rest assured that the companies will take every care of their own interests; and it is the imperative duty of the public to see that it does not suffer from organised cupidity or neglect.

And when we speak of the public we do not mean "the upper ten thousand"—the ladies and gentlemen who always travel in first-class carriages and by fast trains; but we refer to the millions who can no more afford to pay for luxurious cushions and excessive rates of speed, than to dine in palatial clubs or to winter at Nice or Mentone. It is they and not the wealthier classes who enable the railway companies to pay dividends, whether large or small. This being an established fact, it is not without good reason that Mr. E. S. Hills has addressed a letter to the President of the Newcastle and Gateshead Chamber of Commerce suggesting that the Associated Chamber should take up the question of railway reform in the interest of the mercantile and of the working classes. Fortunately Mr. Hills has Parliamentary precedents and reports to go upon. He can appeal to the Select Committee of 1846, which reported that in its judgment, when companies proposed to amalgamate, their tolls and rates should always be subject to revision—a recommendation which was confirmed and improved by the Royal Commission in 1867. It is not very encouraging to find that four years have elapsed since the proposals of that commission were laid before Parliament, and that next to nothing has been done to give effect to them. The Commissioners proposed that the companies should be required to supply greater facilities for the running of third-class carriages. Although, as Mr. Hills remarks, "third-class traffic has been clearly demon-

strated to be the most productive of all passenger traffic," third-class passengers are treated as little better than pariahs and outcasts. Their trains go at the most inconvenient hours, with singular infrequency, and at a rate of speed which emulates the old stage-coach days. The companies may depend upon it that they have adopted "a penny wise and pound foolish" policy; for many more people of the poorer classes would travel by railway, if they were only treated with a reasonable amount of consideration. The Royal Commission made other suggestions of a very practical character; but we will venture to offer one which is not put forward in their report. In the United States a passenger may book his luggage; and, for a small extra fee, may ensure its delivery at the house or hotel for which he is bound. Those who on a foggy or tempestuous night, have experienced the annoyance of a scramble for their portmanteaux and boxes and then for a cab at a metropolitan railway-station, will appreciate the comfort of an arrangement which relieves the passenger of all further responsibility on account of his luggage until it reaches his own door. The plan works very successfully in America, and we venture to think that if reform is to be the order of the day for the English companies they could not do better than send an agent across the Atlantic to report upon this and some other "Yankee notions"—including the matter of sleeping berths for night travellers.

An International Telegraphic Conference is now sitting at Rome; and we have reason to believe that its proceedings will result in the establishment of an international code for the regulation of telegraphs during both peace and war. Why should there not be an International Railway Conference not only for the exchange of useful practical ideas with regard to the management of railways, but also for the purpose of securing uniformity of fares and of accommodation in the various countries of Europe? Architects, engineers, telegraphists, and scientific men of all kinds, feel the need of meeting together either in associations or in congresses; and many useful reforms are accelerated by this species of friendly intercommunication. The men who have the practical work of railways on their shoulders, might do well to take counsel of one another after the manner of their contemporaries; but, in the meanwhile, the public must needs place its cause in the hands of the Associated Chambers of Commerce, whose action has so often proved useful in arresting the progress of bad measures and in promoting the passage of good ones. We hope this influential body will give especial heed to the claims of third-class passengers. The House of Commons may be trusted to protect the interests of its own order, but we fear that, unless our legislators are subject to a good deal of outside pressure, they will utterly neglect those long-suffering millions who now travel in wooden pens, and are treated more like dumb brutes than Christian Englishmen.

THE SCHOOLMASTERS' CONFERENCE.—The minutes of the conference of schoolmasters, which has been held last week at Highgate, have been published. It was resolved to hold an annual meeting of the head masters of the highest schools to discuss all questions affecting schools and education. A resolution was passed urging the Universities to accept the senior leaving certificate either as a University matriculation certificate, or as a whole or as a part of the Responsions Examination at Oxford and the Previous Examination at Cambridge. The Rev. H. D. Harper, of Sherborne, moved a resolution, declaring the opinion of the meeting that the privileges of public foundation should not under any circumstances be bestowed by patronage, and that to award them by a judiciously regulated system of competition, so far from thwarting the desire of the founders to benefit the poor, is now the only method of really fulfilling that desire. This was carried by thirty-one votes to ten, and it was also resolved by a large majority to present a memorial to the Endowed Schools Commissioners praying them to deal with the question of scholarships and exhibitions tenable at the Universities limited to localities or districts, or attached to schools no longer preparing candidates for the Universities, in accordance with recommendations of the Schools' Inquiry Commission. Those present were unanimous in declaring their opinion that if scholarships at schools were offered for competition to boys of thirteen or fourteen, great care will be required so to conduct the examinations as to avoid unhealthy forcing. The committee for 1872 were instructed to give prominence at next year's conference to the question whether it is not advisable to impress upon the Universities the importance of taking some steps for the purpose of promoting the directly professional training of upper and middle class schoolmasters, and to confer with the council of the British Association, or any competent scientific body, on the best mode of advancing and improving the teaching of science in schools. Birmingham was selected for the place at which the next meeting should be held.

Literature.

*CHARLES DICKENS.**

The records of the first thirty years of Charles Dickens's life, which Mr. Forster has given us in this volume, are likely to prove far more interesting than the records of the latter portion, when he was successful, admired, and petted. Not that the doings of such a man can ever be without interest, provided that they are but chronicled with simplicity and conscientiousness. But gradually as years advanced, Dickens, it is clear, found less and less in the incidents of his life capable of being transferred, almost without anything of imaginative transmutation, into his fiction. And what has given the exceptionally deep interest to the earlier portion of the present volume is the clue it puts into our hand whereby to trace in his various works the dominating and autobiographical tendency. We all knew that Dickens was largely indebted to his sharp and available observation—that, for most part, he drew characters he had actually met, and often developed types from traits with which he had come but very cursorily into contact. But few knew that he had drawn so largely upon his own early experiences—that nearly all his "poor but honest strugglers" are somehow reflections from one or other point of view of his own early trials and sufferings. Whether Ruth and Tom Pinch cautiously speculate over the economic philosophy of beefsteak pie; or Mrs. Tetterby moans and mourns over the price of provisions and 'Dolphus's limited income, while Johnny, poor Johnny! sweats under the baby Moloch; or Mrs. Micawber counts and reckons as Micawber himself talks of "something turning up," we are now forced to read between the lines some shadow of Dickens's own early history. It is a sort of irony of fate that, while he was so silent about these matters during his life, they are, now that he is dead, likely to gain such a hold on the English mind as to cause the story of his youth to be considered nothing less than a commentary necessary to every reader of his works who would fully understand them.

It is a matter for speculation whether or not the *one-ideaedness*, if we may coin a phrase, which really marks Dickens' leading characters may not have a subtle relation to a certain morbid *onesidedness* in himself, which the biography clearly reveals. He seems never to have got over the troubles of his youth. He continually brooded over them—too proud to speak of them, and yet too sensitive to shake himself free from a sense of depression in their remembrance—and evidently enough he did not find the relief from the artistic manipulation of them that some men have found in similar processes. The silence as to these early, painful days, and yet his constant recurrence to them for purposes of art, exhibit him to us in a somewhat new light, and one scarcely calculated to give us a higher notion of his moral character, whatever we may choose to say of him as an artist. To the last, he seems in his secret heart to have cherished a sort of rebellion against the Providence which had made him what he was. He clearly admits that "all these things"—the early contact with want in many forms; the degrading labours, as he conceived of them, at the blacking warehouse, where, a mere boy, he was engaged in pasting on labels from morning till night; the humiliation of visiting his parents in the Marshalsea—"had helped to "make him the man he was"; and yet, in the very same breath, he declares that he can never forget that his mother, poor woman, was in favour of his being sent back to the blacking warehouse when, in consequence of a quarrel, he had left it. And all this, in face of the fact, that the household was continually on the edge of actual starvation; that his father could in no way be depended on to earn a shilling regularly; and that there were several younger mouths to fill. It is not to be wondered at that Mrs. Dickens, whose life must have been one of constant shift and misery, should have failed to notice the embryo signs of genius in her son, or, seeing them, had ruthlessly driven back in her motherly heart, "high hopes that "might delude." Dickens himself has no excuse for others, and but little excuse for her. He utters no word of real attachment to father or to mother; and from the very first seems to have been so absorbed in his own concerns and his own sorrows as to exclude any real self-denying interest in the concerns of any other being. He writes:—

"It is wonderful to me how I could have been so easily cast away at such an age. It is wonderful to me that, after my descent into the poor little drudge I had been since we came to London, no one had compassion enough on me—*a child of singular abilities, quick, eager, delicate, and soon hurt, bodily or mentally*—to suggest that something might have been spared, as certainly it might have been, to place me at any common school. Our friends, I take it, were tired out. No one made any sign. My father and mother were quite satisfied. They could hardly have been more so, if I had been twenty years of age, distinguished at a grammar-school, and going to Cambridge."

This is very sad, and all the sadder that it seems so thankless. Of course it is touching to read of the quick highly-sensitive boy parcelling out his small weekly wages, and marking each parcel with the name of a different day to ensure its being equally spread overy the week; to hear of his wandering about the streets insufficiently fed, staring in at the cook-shop window; to know that he was tried with spasms, and was prostrated on the warehouse floor for hours in agony; to follow him as he tries to get rid of Bob Fagin, who kindly wishes to see him safely home, on one of these occasions, lest Bob should know that his home was a prison; to think of him going to have himself "appraised" under the bankruptcy process, and glad when he finds the possession of the old watch does not bring him within such sum as to render necessary any appropriation for behoof of his father's creditors! And how touching, too, is this in its own way:—

"Once, I remember tucking my own bread (which I had brought from home in the morning) under my arm, wrapped up in a piece of paper like a book, and going into the best dining-room in Johnson's *à-la-mode* beef-house in Charles-court, Drury-lane, and magnificently ordering a small plate of *à-la-mode* beef to eat with it. What the waiter thought of such a strange little apparition coming in all alone, I don't know; but I can see him now, staring at me as I ate my dinner, and bringing up the other waiter to look. I gave him a halfpenny, and I wish, now, that he hadn't taken it."

The exact details and the dry humour that he manages to throw even into his accounts of these days, combine to give them a singularly grotesque air, and a peculiar attractiveness. As thus:—

"I was so young and childish and so little qualified—how could I be otherwise?—to undertake the whole charge of my own existence, that in going to Hungerford Stairs of a morning, I could not resist the stale pastry put out at half price on trays at the confectioners' doors in Tottenham-court-road; and I often spent in that the money I should have kept for my dinner. Then I went without my dinner, or bought a roll or a slice of pudding. There were two pudding shops between which I was divided, according to my finances. One was in a court close to St. Martin's Church (at the back of the church), which is now removed altogether. The pudding at that shop was made with currants, and was rather a special pudding, but was dear; two penn'orth not being larger than a penn'orth of more ordinary pudding. A good shop for the latter was in the Strand, somewhere near where the Lowther Arcade is now. It was a stout hale pudding, heavy and flabby; with great raisins in it, stuck in whole, at great distances apart. It came up hot at about noon every day, and many and many a day did I dine off it.

"We had half an hour, I think, for tea. When I had money enough, I used to go to a coffee-shop and have half-a-pint of coffee and a slice of bread-and-butter. When I had no money, I took a turn in Covent-garden, and stared at the pine-apples. The coffee-shop to which I most resorted was one in Maiden-lane; one in a court (non-existent now) close to Hungerford-market; and one in St. Martin's-lane, of which I only recollect that it stood near the church, and that in the door there was an oval glass-plate with COFFEE-ROOM painted on it, addressed to the street. If ever I find myself in a different kind of coffee-room now, but where there is such an inscription on glass, and read it backward on the wrong side MOOR-EEFFOC (as I often used to do then in dismal reverie), a shock goes through my blood."

All this is truly touching; but how much more it would have been, had the successful man looked back with more of peace and less of self-torment on the thorny ways he had passed through? Many of the incidents in "David "Copperfield" are simply unadorned statements of his own experience, and it is a very curious study to compare the two versions as given in the document relating to his early days, which Mr. Dickens left in the hands of Mr. Forster, and in this the greatest of his novels.

After his removal from the blacking warehouse and his entrance at Mr. Jones's academy, his life is much more like that of an ordinary youth of the lower middle-class. The account of the school derives interest, however, from the fact that he had himself written a slightly idealised account of it in *All the Year Round*, which had the effect of drawing letters from several of his old schoolfellows, testifying to the exactitude of his pictures, even where he consciously sought something of fanciful disguise.

With his entry into the reporters' gallery, the life gets more interesting again; for here he tells, in his own way, many of his feats of reporting. He seems to have been a capital worker at whatever he undertook. Quick of eye, he was also steady of hand and full of energy and purpose. He made it a rule to do well whatever he put his hand to.

* *The Life of Charles Dickens.* By JOHN FORSTER. Volume the First. 1812—1842. Fifth edition. (Chapman and Hall.)

"'There never was,' he once wrote to Mr. Forster, 'anybody connected with newspapers, who, in the same space of time, had so much express and post-chaise experience as I. . . . I had to charge for half-a-dozen breakdowns in half-a-dozen times as many miles. I have had to charge for the damage of a great coat from the drippings of a blazing wax-candle, in writing through the smallest hours of the night, in a swift-flying carriage and pair. I have had to charge for all sorts of breakages fifty times in a journey, without question, such being the ordinary results of the pace we went at. I have charged for broken hats, broken luggage, broken chaises, broken harness—everything but a broken head, which is the only thing they would have grumbled to pay for.'"

The volume then goes on to tell how the "Pickwick Papers" first originated, and from that time to the end Mr. Dickens's life is that of the successful literary man. He made some disadvantageous bargains at first, but soon learned the worth of his own work, and asked his price for it, as he went on creating "Oliver Twists," "Barnabys," "Nicklebys," and "Little Nells," to delight the English-speaking people, for such was his public. No man had ever before taken so universal hold.

His first famous trip to America, when he gathered his "Notes," was of vast importance to him. He himself felt so, and said so. His letters from America are full of character and easy humour. The following, from one of those addressed to Mr. Forster, is very expressive of his activity and energy:—

"You never can conceive what the hawking and spitting is the whole night through. Last night was the worst, *Upon my honour and word*, I was obliged this morning to lay my fur coat on the deck, and wipe the half-dried flakes of spittle from it with my handkerchief; and the only surprise seemed to be, that I should consider it necessary to do so. . . . . I am looked on as highly facetious at night, for I crack jokes with everybody near me till we fall asleep. I am considered very hardy in the morning, for I run up, bare-necked, and plunge my head into the half-frozen water by half-past five o'clock. I am respected for my activity, inasmuch as I jump from the boat to the towing-path and walk five or six miles before breakfast, keeping up with the horses all the time. . . The greater part of the men will sit and shiver round the stove all day, rather than put one foot before the other."

If the early portion of the life was hard and bitter, there was much in the later periods that might have helped to make him look less sourly upon it. He had money, fame, and "troops of friends." The drizzle of the dawning might well have been transformed to rainbow hues for him in the sunshine of memory. Had it but been so, we should only have loved and reverenced him the more.

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*THE MORMON SATIRE.**

Sometimes the writer of this clever satire reminds us of Russell Lowell in "Biglow," and sometimes of the Californian poet and rover, Bret Harte; but he lacks the peculiar compressed thought of the one, and the wealth of new music that marks the other. He is diffuse, in spite of his having conceived the thing very closely as a whole. He is too consciously artistic, being scarcely ever, as it were, suddenly jolted out of the straight, preconceived strain of his narrative, to exhibit in natural, although half-unexpected ways, the deepest traits of American character in single terms or turns of phrase. It is clear that he has aimed at this, especially where he makes St. Abe speak of his Mormon household with his six wives, as being "like a cobbler's shop, full of "*misfits* only," though we fancy the word here should have been "store." In those portions where the measure reminds one of Bret Harte, there are significant lines indicating, as we cannot help thinking, the close influence of English models. The impression given is too much that of literary ease—of facile and unlaboured literary craftmanship—to carry with it the same sense of reality as is conveyed in the best parts of "Biglow." But the cleverness of the thing, for all that, cannot be denied. Besides, its pure tone deserves warm recognition. The humour is never coarse, though the theme often verges on being so. There is a high delicacy—more literary than otherwise, though it is never merely affected—which is sufficient to colour and sweeten the whole, as the open spring breeze holds everything in good savour. The first portion is the account which Joe Wilson, an adventurous Western "boss," or driver, gives to a passenger, of his courting; how Cissy was sweet and fair, and used to welcome him to the door, and how, on one occasion, he returned, to find an "Apostle" with her, after converting her:—

"O, but he was a knowing one—
The apostle Hiram Higginson!
Grey as a badger's was his heer.
His age was over sixty year
(Her grandfather was little older)
So short, his head scarce touched her shoulder,
His face all grease, his voice all puff,
His eyes two currants stuck in duff;
Call thet a man! then look at *me!*
Thretty year old and six foot three,
Afear'd o' nothing, morn nor night:
The man don't walk I wouldn't fight.
. . . . . .
Three nights he stayed, and every night
He squeezed her hand a bit more tight;
And every night he didn't miss
To give a loving kiss to Ciss;
And tho' the first was on her brow,
He ended with her mouth, somehow."

And when Cissy's brothers, on being appealed to, admit that she is queer—out of sorts—she—

"Spoke up and said,
It ain't my stomach, nor my head,
It ain't my flesh, it ain't my skin—
It's holy *spirits* here within."

He resolves next time he returns to settle matters right off, that Cissy might not be troubled by the Apostle. But before he can do this, she has been converted, and Joe's horror when he sees the two seated lovingly together may be imagined:—

"Never night or day
Did I see Cissy look so gay
Her eyes all sparkling blue and bright,
Her face all sanctified delight.
She had her gown tuck'd up to show
Embrider'd petticoat below,
And jest a glimpse, below the white,
Of dainty leg in stocking tight.
With crimson clocks; and on her knee
She held an open book, which he,
That dern'd Apostle at her feet,
With her low milking stool for seat,
Was reading out all clear and pat
Keeping the place with finger fat;
Creeping more close to book and letter,
To feel the warmth of his text better,
His crimson face like a cock's head
With his emotion as he read,
And now and then his eyes he'd close
Jest like a cock does when he crows.
. . . . . .
At last he stops for lack of wind,
And smil'd with sarcy double-chinn'd
Fat face at Cissy, while she cried,
Rocking herself from side to side,
'O, Bishop, them are words of bliss!'
And then he gev a long fat kiss
On her warm hand, and edged his stool
Still closer. Could a man keep cool
And see it?'

So Joe—

"Caught the dern'd old lump of duff
Jest by the breeches and the scruff,
And chucked him off, and with one kick
Sent his stool arter him right slick—
While Cissy scream'd with frightened face,
'Spare him! O spare that man of grace!'"

But the Apostle beat, and carried Cissy off:

"Reckon her luck has been a stinger!
She'd bolt, if I held up my finger;
But tho' I'm rough, and wild, and free,
Take a Saint's leavings—no, not me!"

And so the traveller, having heard all this from his "boss" on the way, reaches at length the City of the Saints. Among the pastures, in the summer evening, he hears a dialogue between Bishop Pete, Bishop Joss, and a Stranger, in the course of which the bishops bemoan the advance of the Yankees on the Utah settlement. This is an episode: the stranger first speaks—

"Polygamy, my friend, of course! the law of love and glory!"

Bishop Pete.

"Stranger, I'm with you there, indeed: it's been the best o' nusses;
Polygamy is to our creed what meat and drink to us is.
Destroy that notion any day, and all the rest is brittle,
And Mormondom dies clean away, like one in want of vittle.
It's meat and drink, it's life, it's power! to heaven its breath doth win us;
It warms our vitals every hour! it's Holy Ghost within us!
Jest lay that notion on the shelf, and all life's springs are frozen!
I've half a dozen wives myself, and wish I had a dozen!"

Bishop Joss.

"If all the elders of the State like *you* were sound and holy,
P. Shufflebotham, guess our fate were far less melancholy.
You air a man of blessed toil, far-shining and discerning,
A heavenly lamp well trimmed with oil, upon the altar burning.
And yet for every one of us, with equal resolution,
There's twenty samples of the Cuss, as mean as Brother Clewson.

Stranger.

"St. Abe?"

Bishop Joss.

"Yes; *him*—the snivelling sneak—his very name provokes me.
Altho' my temper's milky meek, he sours me and he chokes me.
To see him going up and down with those meek lips asunder,
Jest like a man about to drown, with lead to sink him under.
His grey hair on his shoulders shed, one leg than t'other shorter,
No end of cuteness in his head, and him—as weak as water!"

Bishop Pete.

"And yet how well I can recall the time when Abe was younger—
Why, not a chap among us all went for the notion stronger.
When to the mother country he was sent to wake the sinning,
He shipped young lambs across the sea by *flocks*—he was so winning.
O, but he had a lively style, describing saintly blisses!
He made the spirit pant and smile, and seek seraphic Kisses!
How the bright raptures of the Saints fresh lustre seemed to borrow,
While black and awful he did paint the one-wived sinner's sorrow.
Each woman longed to be his bride and by his side to slumber—
'The more the blessedor,' he cried, still adding to the number."

Then they go on to tell how St. Abe got wives sealed to him; how Tabitha and the rest at length began to be troublesome to him, and how one day a "stranger gal" came, saying—

"'O, sir, I'm *Jason Jones's* child—he's dead,—stabbed in Kentucky!
And father's gone, and O, I've come to you across the mountains.'
And then the little one was dumb, and Abe's eyes gushed like fountains.
. . . . . .
That gal grew up, and at eighteen was prettier far and neater—
There were not many to be seen about these parts to beat her."

And so St. Abe fixed to "take" the gal, notwithstanding that the eyes of others had been upon her; brother Joss having chosen the proper way to express his sentiments—

"'My Brother Abe,' says I, 'I come untoe your house at present,
To offer Sister Anne a home which she will find most pleasant.
You know I am a saintly man, and all my ways are lawful'—
And in a minute he began abusin' me most awful."

The entrance of Sister Anne into St. Abe's household stirs up strife, and the other six are equal to torturing him, till he is seen—

"Into the dainty dwelling to go,
With a heavy sigh and his hand to his head."

The sections describe the inroad of emigrants and the sermonising in the synagogue, are also excellent. The true action of the narrative commences again with the announcement to the elders that "Brother Abe's skedadelled"; and the last Epistle of St. Abe describes the misery that drove him to this step—so ominous for Mormonism and prophetic of description. He says:—

"I never tired in younger days of drawing lambs unto me,
My lot was one to bless and praise, the fire of faith thrilled through me,
And *you*, believing I was strong, smiled on me like a father—
Said 'Blessed be this man, though young, who the sweet lambs did gather!'
At first it was a time full blest, and all my earthly pleasure
Was gathering lambs unto my breast to cherish and to treasure;
Ay, one by one, for heaven's sake, my female flock I found me,
Until some day I did awake, and heard them bleating round me,
And there was sorrow in their eyes, and much reproach and wonder,
For they perceived, to their surprise, their shepherd was a blunder.

O, Brigham, think of it and weep, my firm and saintly Master—
The pastor trembleth at his sheep, the sheep despise the pastor."
. . . . . .
"O, Brigham, you're a saint above, and know not the sensation,
The ecstasy, the maddening love, the rapturous exaltation,
That fills a man of lower race *with wonder past all speaking*,
When first he finds in one sweet face the soul he has been seeking!
When two immortal beings glow in the first fond revealing,
And their inferior nature's know the luxury of feeling!
But, ah, I have already got a quiver-full of blessing,
Had blundered, tho' I knew it not, six times beyond redressing,
And surely it was time to stop, though still my lot was lonely;
My house was like a cobbler's shop, full, though with misfits only!'
. . . . . .
"Sister Anne began to see I *knew* her secret sorrow,
All of a sudden, like a mask, the loving cheat forsook her,
And I reckon I had all my task, for *illness* overtook her,
And as she languished in her bed, as weak and wan as water,
I thought of what her father said, 'Take care of my dear daughter.'
Then I looked round with secret eye upon the many Sisters,
And close at hand I saw them lie, ready for use—like blisters;
They seemed with secret looks of glee, to keep their wifely station;
They set their lips and sneered at me, and watched the situation.
O, Brother, I can scarce express the agony of those moments,
I fear your perfect saintliness, and dread your cutting comments!"

And so Clewson, leaving his property to his wives—there "being modest competence for

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* *Saint Abe, and his Seven Wives.* A Tale of Salt Lake City. (Strahan and Co.)

"each, if it is managed neatly." settles down in a farm in the valley, to hear shortly that:—

> Fanny and Amelia got
> Sealed to Brigham on the spot;
> Emma soon consoled herself
> In the arms of Brother Delf;
> And poor Mary one fine day
> Packed her traps and tript away
> Down to Fresco with Fred Bates,
> A young player, from the States:
> While Sarah—'twas the wisest plan,
> Picked herself a single man.
> A young joiner fresh come down
> Out of Texas to the town,
> And he took her with her baby,
> And they're doing as well as may be."

There are amazingly clever turns in the thing, though we cannot say that as a whole it strikes as deserving, without serious qualifications, to be named alongside of "Biglow." One noticeable feature is the narrow range of Yankee rhymes which the work exhibits—a very few, such as "guess" and "yes," and "queer" and their companions being frequently resorted to.

BRIEF NOTICES.

Sketches in the House of Commons. By A SILENT MEMBER. Nos. 7 to 12. (Provost and Co.) There can be no doubt that the *Silent* Member can say his say, and say it well. He takes up a very independent standpoint, and from it criticises very freely men of all parties. In this case he is very severe on Mr. Gladstone, as a bad Radical leader, and on Mr. Goschen and Mr. Baxter. He abounds in smart sayings and true ones. "Circumstances spoiled a great schoolmaster "when they compelled the Prime Minister to adopt the "rôle of a statesman. I never see him turn round to "his supporters, when addressing the House, without "thinking that his right hand should hold a birch-rod. "Mr. Miall, who happens to have a mind of his own—"and though I do not agree with him, I can respect "him—was the next recipient of one of Mr. Gladstone's "vials of extremely righteous indignation. Mr. Miall "dared to have an opinion of his own on the Education "Bill; but Mr. Gladstone was more interested in gratifying Whiggery than satisfying Nonconformity, and "Mr. Miall's trenchant criticisms had also to be summarily checked." Here we have some of the most trenchant political criticism agoing at the present time; for if the Silent Member can only observe, he amply avenges himself for his silence by the cutting force of his pen: some of the smartest things we have ever heard said, he says here about the new social movement, and the House of Lords and the Radicals.

Bible Music: being Variations, in Many Keys, from Musical Themes in Scripture. By FRANCIS JACOX, B.A. (Hodder and Stoughton.) It will be remembered that, in one of his memorable prefaces, Jean Paul Richter recommends a book constructed on the plan of having several tiers of notes, of different nature, so that all varieties of readers would be sure to find something to their taste wherever they chanced to open it. Mr. Jacox's new volume is so abundantly supplied with notes as to make us think of Richter's whimsical fancy; but it has, we must confess, everywhere the result that he desired. It is in no sense a set treatise on Bible music, but a garrulous dissertation on music generally—on its philosophy, its power, its history, its modifications. And all is so set in a framework of anecdote and instance, that we cannot fancy a more instructive, attractive, and readable book. As in the case of Mr. Jacox's former volumes, we have evidence of the result of large and well-assimilated reading in the ordered quotation and reference. He is discursive, but not without reason; and when he gives a very sensible opinion on Scotch reel-dancing, second thoughts give us to see that this is not without a relation to his main theme. We have read the work with pleasure, and are sure others will do the same.

Christ the Consoler. A Book of Comfort for the Sick, with a Preface by the Right Rev. the Lord Bishop of CARLISLE. (Longmans.) This is a very carefully compiled book. It is made up of extracts from Augustine, from the old Puritans, Brooks, Manton, Sibbes, and others. The peculiar feature of it is that it is so connected as to read almost like an original work. Passages gathered from such sources could not fail to be rich in thought, quaint, and full of pious odours. It is so well suited for the object in view, that we do not know a better book, and the only one we remember that comes into competition with it is "Orme's Treasure "Book of Devotional Reading," which, too, is compiled on something of the same principle of attaining in some sort to connected reading by careful selection of extracts.

Across the Ferry. First Impressions of America and its People. By JAMES MACAULAY, M.A., M.D. (Edinburgh: Hodder and Stoughton.) We have noticed Dr. Macaulay's Notes on America sometimes in the course of the past year, as they appeared in the *Leisure Hour*. It only remains for us now to draw attention to the fact of their reappearance in book form, and to say that, while Dr. Macaulay wisely resolved to see the best and say the best of the American people, he is yet fully alive to their foibles, and has possessed himself of many facts. His book is thus at once pleasant, instructive, and reliable, and may thus, in all confidence, be recommended.

Poems, including the Saint's Tragedy, Andromeda, Songs, Ballads, &c. By CHARLES KINGSLEY. Collected Edition. (Macmillan.) A very neat and beautiful edition of Mr. Kingsley's complete poetical works. It is printed on good paper, with fair sized old-faced type, and is every way worthy to be recommended to those who do not have Mr. Kingsley's poems in other forms. There are some beautiful compositions under the section songs, ballads, &c., notably the "Sundro' Dee" and "The Three Fishers," which are now universally known, and are universal favourites.

Heights and Valleys. A Tale. By EMMA MARSHALL, Author of "The Old Gateway," &c. (Seeley, Jackson, and Halliday.) This is a very well conceived and well wrought out tale, though there is nothing very striking in it. One or two of the characters are well sketched—Sir Philip Dennistoun, Mrs. Bolton, Mr. Hardcastle, and Irene, for instance. There is sometimes a slight want of sharpness in the dialogue, and a tendency now and again to diffuseness; but it is, in spite of these faults, interesting and readable, and calculated to be useful to girls.

The Besieged City, and the Heroes of Sweden. Translated and compiled by Mrs. CAMPBELL OVEREND. (Edinburgh: Oliphant and Co.) The same must be said of this book as of the last. The utmost that can be said of them both is that they are tolerably interesting. The compilation referred to in the title consists, we imagine, in dividing the first story of the book into chapters, headed by sentences from the Lord's Prayer, and the insertion of religious sentiment, not often in place and always weak.

Following on to Know; or, Old Days at Kettering. (London: Seeley and Co.) A religious story pleasantly told, in which is a good deal of very natural children's talk about heaven and how to get there. The worst thing about the book to us is, that whilst there is a show of impartiality in respect of church and chapel, the hero of the tale is made to join the Church of England and be confirmed, whilst the character of Mrs. Watts, who goes to chapel, is made a very disagreeable one.

Thoughts of Christ for Every Day in the Year. By Lord KINLOCH. (London: Religious Tract Society.) A book containing 366 short homilies of a devotional cast, and a short collect of six lines at the end of each. The homilies are in the style of Bogatzky, but of a more modern cast of thought. The collects are a poor substitute for the real native prayer of an earnest life. We suppose there are Christian people who find help in such books; they must, however, be very weak, and our fear is that such help as this will only make them weaker.

The Wanderings of Master Peter. By Mrs. CAMPBELL OVEREND. (Edinburgh: Oliphant and Co., 1871.) This is a hash-up of that part of the history of Peter the Great which is occupied by his travels in Europe. From the title one expects to find one story. It is not so, however, but two separate stories—not well done, and interspersed with religious reflections which would have been much better left out if they could not have been of a much better sort.

Thoughts for the Inner Life. By JESSIE COOMBES. Second Series. (Hodder and Stoughton.) A series of very thoughtful chapters on the main topics of Christian doctrine and life. There is no desire to be eloquent, and yet there is a sort of winning quietness in the book that should extensively recommend it. We can say for ourselves that we have read the chapters on "The Life "of Love, the Life of Sacrifice," and "Christ's Idea and "Treatment of Women" with no little pleasure.

Miscellaneous.

PROSPERITY AND HIGH PRICES.—The *Economist* remarks that most persons are aware that the trade of the country is in a state of great activity. But few have considered one most remarkable feature of the present time, or have sufficiently examined its consequences. That feature is the great rise in the price of most of the leading articles of trade during the past year.

SCARCITY OF SILVER.—The *Times*, in its City article of Thursday, says the scarcity of silver coin so long complained of is especially felt at this period. One of the leading banking firms in London endeavoured in all quarters to get 500*l.* worth to supply a request from some provincial correspondents, and could not obtain more than 100*l.* worth, an application to the Mint having been wholly unsuccessful.

THE MEMBERS FOR STOKE-ON-TRENT.—We regret that, owing to an incorrect report, we were led into an error last week relative to the visit of Messrs. Melly and Roden to their constituents. It was mentioned during the proceedings, amid loud applause, that both hon. gentlemen had voted for Mr. Miall's motion last session. An amendment moved by Mr. Bate, censuring them on that ground, only found about twenty supporters—the vast majority of the meeting giving a hearty vote of confidence in their members.

PLYMOUTH ELECTION.—The total amount of the expenses incurred by Mr. Rooker in the late Plymouth election, amounting to nearly 1,000*l.*, has been raised by private subscription, and offered to that gentleman. Mr. Rooker, however, has declined to receive the money. While thanking the contributors, he states that from the first he had intended to defray the cost of the contest, and that he sees no reason for relinquishing that intention. It is not yet decided to what purpose the fund shall be applied.

EARTH AS A SANITARY AGENT.—The advice on sanitary matters which Mr. Edwin Chadwick, as a member of the Council of the Society of Arts, has thought fit to give the public, may be summed up very briefly. It amounts to this—make your gardener your health officer. Every means of treating sewage except by the earth process is liable to failure, and therefore may at any time produce disease. Remove the manure deposits before decomposition takes place, and apply them to the garden or field, and they are at once converted from probable foes into certain benefactors.—*Pall Mall Gazette.*

A FASTIDIOUS PRISONER.—Christina Edmunds, whose trial on the charges of wilful murder and of three several attempts to commit the same crime has been removed from the Lewes Assizes to the Central Criminal Court, has expressed her dissatisfaction with her treatment in Newgate. She complains that she is not allowed to occupy an apartment with the matron, to change her dress as often as she pleases, to wear her bonnet at chapel, to use her velvet dresses and furs. It is expected that the trial of the prisoner will commence on Thursday or Friday, at the Old Bailey.

MEDICAL EDUCATION OF WOMEN.—At a meeting of contributors to the Edinburgh Royal Infirmary held on Monday, the managers of last year were moved for re-election, but an amendment was proposed containing the names of gentlemen favourable to the medical education of women. The amendment was carried by a majority of nine. Professor Masson next moved that in future all registered students of medicine should be admitted to the educational advantages of the infirmary without distinction of sex. The minority protested that sufficient notice had not been given of the motion, and left the meeting in a body. The motion was carried in their absence.

MR. SHERIFF BENNETT'S CHRISTMAS FESTIVAL.—On Friday evening last, Mr. Sheriff Bennett, according to his usual custom, gathered his labourers, their wives, children, and friends, into the large room of his house at the Banks, Mountfield, and entertained them there. A skilful operator from London was present with the magic lantern, and afforded great delight to old and young. The band of the 17th Sussex Royal Volunteers and the Robertsbridge Drum and Fife Band performed at intervals. The genial host explained the slides shown, and the company parted at a late hour evidently much delighted with the happy evening they had passed.

LONDON INFIRMARY FOR DISEASES OF THE LEGS.—This institution deals with a class of diseases (ulcers, varicose veins, &c.) which prevail very extensively among the industrious poor, and is the only hospital in the United Kingdom where such cases are specially treated. Unfortunately, however, it has no endowment, and its ordinary income is much below its current expenditure. It therefore appeals to the public for kind and generous help in the shape of donations, in order that it may continue its career of usefulness. The infirmary was established in 1855, under the distinguished patronage of Miss Florence Nightingale and many members of the aristocracy, and is under the presidenby of His Grace the Duke of Bedford. For further particulars relative to this deserving charity we refer to our advertising columns.

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LICENSING REFORM.—On Wednesday evening a large meeting was held in the Lambeth Baths to hear addresses from ministers of various denominations upon the duty of the friends of morality and religion in reference to the Liquor Traffic and the Permissive Bill. The chair was occupied by the Rev. Dawson Burns, M.A., and able speeches were delivered by the Rev. Dr. Hugh Allen, rector of St. George's, Borough; Rev. Dr. Jabez Burns, Baptist; the Rev. James Yeames, Wesleyan; the Rev. Danzy Sheen, Primitive Methodist; the Rev. G. M. Murphy, Congregationalist; the Rev. G. Fysh, Methodist Free Church; and the Rev. J. B. Vanstone, Bible Christian. Mr. John Hilton added a few words as to the active part taken by the Society of Friends in the crusade against intemperance and its causes. The following resolution was unanimously carried:—"That this meeting regards the prevalence of intemperance and its legalised facilities and temptations as a standing reproach and menace to our Christian civilisation, and as calling for the united efforts of all Christian patriots and citizens, with a view to their speedy abatement; and this meeting further invokes the aid of all the friends of morality and religion in support of the Permissive Bill of Sir Wilfrid Lawson, Bart., M.P., in order that the inhabitants of each locality may possess the power of protection against the manifold and enormous evils of the traffic in intoxicating liquors."

MR. CARDWELL AT OXFORD.—On Monday night, Mr. Cardwell, Secretary of State for War, was present at the annual dinner of the Ancient Order of Druids at Oxford. In the course of his speech, in reply to a toast of the City members, he referred to the universal sympathy, loyalty, and affection which had been exhibited during the illness of the Prince of Wales. A short time ago some had thought that loyalty to the Crown was wavering, but they must now have been undeceived. The throne which has descended from Egbert has never been more firmly established in the affections of the entire people than at the present moment. Referring to the licensing question, Mr. Cardwell reminded his audience that the Government were anxious to do all in their power to deal with the matter in a fair and just manner. He then proceeded to deny the allegation that the last session of Parliament had been a barren one, and pointed out how much the Government had actually accomplished, referring especially to the great step in advance which had been taken by the abolition of purchase in the army. With reference to the autumn manœuvres, Mr. Cardwell said that the landowners in the district where they were held had in no instance sent in a claim for compensation, and the cost of the whole arrangements would be covered by the modest estimate for which the War Office originally proposed to carry them out. The right hon. gentleman, in conclusion, pointed out how much happier were the circumstances surrounding the opening of the new year than those which they had been called upon to contemplate when they last met twelve months since. Mr. Cardwell's colleague (Mr. Vernon Harcourt), also responded, and commended the foreign policy of the Government, especially in reference to the settlement of the differences with America.

THE GATES OF SOMNATH.—Lord Ellenborough's amusing panic over the capture of the sandal-wood gates of Somnath was peculiarly unfortunate, in view of the facts then known or since discovered regarding the true history and character of those gates, and of the temple whence they were said to have been taken. At the time he wrote, the old temple which Mahmood of Ghazni pillaged was an empty ruin, and the gates he is said to have taken thence to his own capital had probably disappeared thence some centuries ago. It is certain, at any rate, that the gates which Notts' troops carried off from Ghazni are not those which Mahmood found at Somnath. They are not made of sandal wood, but of Deodar pine. They bear on them no traces of Hindoo workmanship, but many traces of Mahomedan. As Mr. Simpson, who saw them in 1860, observes in a letter to the *Daily News*, "out of the thirty million Hindoo gods there was not one visible" upon them. What art, they revealed, in short, was purely Mahomedan. In all likelihood the old gates were destroyed by fire, and the present ones, which bear many marks of age, with their broken panels, defaced ornaments, and rude patches of wood and iron, were afterwards set up in their place. Somnath town, or Somnath Pattan, lies on the south-western shores of Kattiwar. Its massive old walls of uncemented stone are covered with richly-carved illustrations of old Hindu mythology, much defaced, of course, by time and Mahomedan bigotry. The town stands high, and the ruins of the great temple overlook the Arabian Sea and the neighbouring seaport of Billawal. The treasures it contained at the time of Mahmood's invasion were ample enough to account for the obstinacy of its defenders and the pertinacity of their assailants.—*Allen's Indian Mail.*

MR. WARD BEECHER'S YOUTH.—The Rev. Henry Ward Beecher, in a recent "lecture-room talk" on "The religious duty of thanksgiving," gave the following account of his early experiences as a minister:—"I do not believe that to-day I feel as thankful for the comforts of my house as I did when I first began to preach, and had two rooms, and felt that they were mine, and went around among the people of the neighbourhood with the thought, 'Was there ever a man so happy as I am?' Well, I may as well tell you—when I began to preach I never expected to do much. But I meant to do as well as I could. I never expected to go anywhere. I was asked to cross the river from Cincinnati and preach in Covington, and I went over and began to preach there. I did not know but I was going to stay there. And I was perfectly willing to stay. But I was soon called by a woman to Lawrenceburg. She was the factotum of the whole church. And I went there and spoke to a well-nigh empty building. I was settled over a town with two distilleries and twenty devils in it. I was very poor. There was no patrimony coming to me, as you know. The moment I was out of the seminary I was without my father's support, and was obliged to take care of myself. I had a salary; but it was a salary of 400 dols. And I took half of that to go to New England to get married with. And as the parish paid only half of it, and the other half was to come from the Missionary Society, I found myself very short of funds. I had just eighteen cents in my pocket when I came back. I was taken up by a good Methodist brother for about a week, and then I got these two rooms to which I have alluded. They were upstairs. One was the kitchen, cellar, and sitting-room; the other was the library, bedroom and parlour. So that we had six rooms, calling each three. The cellar was made by putting things under the bed; and the other rooms were added by sundry devices. You who go into flush houses, furnished by your grandpapas and grandmammas, do not know anything about the joys of housekeeping. Persons ought to begin at the bottom to know what those joys are. And I began down there. I had no idea that I could preach. I never expected that I could accomplish much. I merely went to work with the feeling, 'I will do as well as I can, and I will stick to it, if the Lord pleases, and fight His battle the best way I know how.' And I was as thankful as I could be. Nobody ever sent me a spare-rib that I did not thank God for the kindness which was shown me. I recollect that when Judge —— gave me his cast-off clothing I felt that I was sumptuously clothed. I wore old coats and second-hand shirts for two or three years; and I was not above it either—although sometimes, as I was physically a somewhat well-developed man, and the judge was thin, and his legs were slim, they were rather a tight fit."

M. THIERS'S ORATORY.—The correspondent of the *Daily Telegraph*, writing from Paris on Tuesday night, says:—"It is somewhat difficult to give an English audience a correct idea of M. Thiers's oratory; it is so peculiarly French. It is neither impassioned nor declamatory. It is studded neither with witticisms nor with grandiose phrases. It is not lighted up with brilliant flashes of imagination, or passages of literary beauty, or appeals to nobility of sentiment. It is essentially the oratory of clear, terse, condensed, veracious, rapid statement. In the House of Commons there is not, I fancy, a single orator whom M. Thiers would not deem verbose and unskilful. He would say that all use twice as many words as would drive home their meaning; and he would add, I fear that they have not mastered the rudiments of the art of oratorical statement, but that they blunder on from sentence to sentence in the fashion of barbarians. M. Thiers, it is true, never rises to such grand bursts of passion as Mr. Bright, nor can he let off a series of intellectual fireworks like Mr. Disraeli; but he is the finest master of statement in Europe. The sense of intellectual harmony and economy is gratified by a rush of simple, business-like language, in which not a word is thrown away, not a sentence is uttered for the sake of effect, not a phrase ambiguous, but the whole is quickly poured forth with the simplicity of a child's tale. The qualities of his mind and his oratory have been lauded for more than a generation. A sarcastic eulogist said thirty years ago, 'He is the best head in France, although he says it himself.' The same cynic added that Thiers could have lucidly explained the philosophy of Hegel, and thus have put a whole school of commentators out of work, as if they had been hand-loom weavers and he a steam-machine. And Sainte-Beuve, whose judgments were printed as precisely as the cutting of a die, has said, 'Thiers has a mind the most precise, the most inquiring, the most agile, the most perpetually fresh, and also in the finest humour for finding out the truth and expressing it. When he explains, he is not simply clear, he is lucid.' Such was M. Thiers thirty years ago, when he served Louis Philippe; such is he to-day, when he serves France and himself. Age has not dimmed the brightness of the old man's intellect, or cooled the vivacity of his spirit, or checked the flow of his speech. M. Thiers is the most nimble man in Europe. The Bonapartist *Ordre* sarcastically calculates that a few members of the present Cabinet are, between them, six hundred years old! No matter; M. Thiers is younger than many a man of thirty."

Gleanings.

Upwards of 14,000 "heathen Chinee" are hunting for gold in Australia.

The late Earl of Ellenborough once said that "he could not walk down Pall Mall without stumbling over a colonial bishop."

The planet Vesta, which now shines with the brightness of a star of the seventh magnitude, was "occulted" by the moon on Saturday evening.

A man named his two children Ebenezer and Flora, and always spoke of them as "Eb" and "Flo."

The latest style of parasol for winter use folds up like a fan, and can be carried in a muff or in the pocket.

It is stated that one poulterer at Spalding forwarded no fewer than 13,199 head of poultry to London for the Christmas market, and another at Boston sent 2,500 dressed geese, besides other poultry.

Near Manchester the following is posted on a fence:—"Nottis.—Know kows is alloud in these medders, eny man ore women letten thare kows run the rode wot gits inter my medders aforcsed shall have his tale cut orf by me, Obadiah Rogers."

An old lady, 109 years of age, recently attended a love-feast in Niles, Mich. She arose and said:—"I am glad to be with you; I am over 109 years old. I love the Saviour, and have now enjoyed religion 100 years."

"I hope, Mrs. Giles," said a lady who was canvassing for a choir at the village church, "you will persuade your husband to join us. I am told he has a very sonorous voice." "A snorous voice, marm?" said Mrs. Giles. "Ah! you should hear it a comin' out of his nose when he's asleep."

The poet of a Chicago paper was recently horrified to find one of his choicest couplets printed as follows:—

Little pimples so sweet and soft,
Love the cheek of my love.

It is to be presumed that the unhappy man intended to speak of dimples.

The wives of men of sentiment are not always the most appreciative of women. Jean Paul represents Siebenkar as reading one of his beautiful imaginings to his wife, who listened with eyelids cast down and bated breath. As he closed, the sharer of his joys beamed forth with, "Don't put on your left stocking to-morrow, dear; I must mend that hole in it."

A GENUINE TORY.—Some people have no better reasons for their unwillingness to adopt changes than had a certain Zulu. The missionary had hired a native house, or kaaal, and found the door, as usual, so low that one must stoop very considerably to enter. The missionary proposed to make the door higher, and to give the owner the benefit of the improvement. "No," said the Zulu, "my father before me went in on his hands and knees; I am willing to do the same."

WHAT GIRLS CAN STAND.—The question has been asked whether girls can physically stand the sustained labour of a regular college course. The question is being solved at the Ladies' College at Hitchin; and Mrs. Stanton at all events thinks that they can, for she says:—"I would like you to take 1,300 young men and lace them up, and

"quch, if it is managed neatly," settles down in a farm in the valley, to hear shortly that:—

> Fanny and Amelia get
> Settled to Belgium on the spot;
> Emma soon consoled herself
> In the arms of Brother Dolf;
> And poor Mary one fine day
> Packed her things and trips away
> Down to Wessex with Fred Estes,
> A [illegible] from the Staples:
> [illegible]—even the wisest plan,
> [illegible] a single man.
> [illegible] down
> Out of [illegible] the town,
> [illegible] with her baby,
> And there's doing as well as may be."

There are unmistakably clever turns in the thing, though we cannot say that as a whole it strikes us forcibly, without evident qualifications, to be quaint after the manner of "Biglow." One noticeable feature of the clever range of Yankee slipshod which this work exhibits is very few, such as "guess" and "I reckon," and "quarter" and "quarters" being frequently resorted to.

Poems, including the Saint's Tragedy, Andromeda, Songs, Ballads, &c. By CHARLES KINGSLEY. Collected Edition. (Macmillan.) A very neat and beautiful edition of Mr. Kingsley's complete poetical works. It is printed on good paper, with fair sized old-faced type, and is every way worthy to be recommended to those who do not have Mr. Kingsley's poems in other forms. There are some beautiful compositions under the section songs, ballads, &c., notably the "Sundro' Dee" and "The Three Fishers," which are now universally known, and are universal favourites.

Heights and Valleys. A Tale. By EMMA MARSHALL, Author of "The Old Gateway," &c. (Seeley, Jackson, and Halliday.) This is a very well conceived and well wrought out tale, though there is nothing very striking in it. One or two of the characters are well sketched—Sir Philip Ramsbotham, Mrs. Bolton, Mr. Hardcastle, and Isaac, for instance. There is sometimes a slight want of sharpness in the dialogue, and a tendency now and again to diffuseness; but it is, in spite of these faults, interesting and readable, and calculated to be useful to girls.

The Besieged City, and the Heroes of Sweden. Translated and compiled by Mrs. CAMPBELL OVERREND. (Edinburgh: Oliphant and Co.) The same must be said of this book as of the last. The utmost that can be said of them both is that they are tolerably interesting. The compilation referred to in the title consists, we imagine, in dividing the first story of the book into chapters, headed by sentences from the Lord's Prayer, and the insertion of religious sentiment, not often in place and always weak.

Following on to Know; or, Old Days at Kettering. (London: Seeley and Co.) A religious story pleasantly told, in which is a good deal of very natural children's talk about heaven and how to get there. The worst thing about the book to us is, that whilst there is a show of impartiality in respect of church and chapel, the hero of the tale is made to join the Church of England and be confirmed, whilst the character of Mrs. Watts, who goes to chapel, is made a very disagreeable one.

Thoughts of Christ for Every Day in the Year. By Lord KINLOCH. (London: Religious Tract Society.) A book containing 366 short homilies of a devotional cast, and a short collect of six lines at the end of each. The homilies are in the style of Bogatsky, but of a more modern cast of thought. The collects are a poor substitute for the real native prayer of an earnest life. We suppose there are Christian people who find help in such books; they must, however, be very weak, and our hope is that such help as this will only make them weaker.

The Wanderings of Master Peter. By Mrs. CAMPBELL OVERREND. (Edinburgh: Oliphant and Co., 1871.) This is a hash-up of that part of the history of Peter the Great which is occupied by his travels in Europe. From the title one expects to find one story. It is not so, however, but two separate stories—not well done, and interspersed with religious reflections which would have been much better left out if they could not have been of a much better sort.

Thoughts for the Inner Life. By JAMES COCHRIN. Second Series. (Hodder and Stoughton.) A series of very thoughtful chapters on the main topics of Christian doctrine and life. There is no desire to be eloquent, and yet there is a sort of winning quietness in the book that should outspokenly recommend it. We can say for ourselves that we have read the chapters on "The Life of Love, the Life of Sacrifice" and "Christ's Idea and Treatment of Women" with no little pleasure.

Miscellaneous.

PROSPERITY AND HIGH PRICES.—The *Economist* remarks that most persons are aware that the trade of the country is in a state of great activity. But few have considered one most remarkable feature of the present time, or have sufficiently examined its consequences. That feature is the great rise in the price of most of the leading articles of trade during the past year.

SCARCITY OF SILVER.—The *Times*, in its City article of Thursday, says the scarcity of silver coin so long complained of is especially felt at this period. One of the leading banking firms in London endeavoured in all quarters to get 500*l.* worth to supply a request from some provincial correspondents, and could not obtain more than 100*l.* worth, an application to the Mint having been wholly unsuccessful.

THE MINERS FOR STOKE-ON-TRENT.—We regret that, owing to an incorrect report, we were led into an error last week relative to the visit of Messrs. Melly and Roden to their constituents. It was mentioned during the proceedings, amid loud applause, that both hon. gentlemen had voted for Mr. Mundella's motion last session. An amendment moved by Mr. Bate, censuring them on that ground, only found about twenty supporters—the vast majority of the meeting giving a hearty vote of confidence in their members.

PLYMOUTH ELECTION.—The total amount of the expenses incurred by Mr. Rooker in the late Plymouth election, amounting to nearly 1,000*l.*, has been raised by private subscription, and offered to that gentleman. Mr. Rooker, however, has declined to receive the money. While thanking the contributors, he states that from the first he had intended to defray the cost of the contest, and that he sees no reason for relinquishing that intention. It is not yet decided to what purpose the fund shall be applied.

EARTH AS A SANITARY AGENT.—The advice on sanitary matters which Mr. Edwin Chadwick, as a member of the Council of the Society of Arts, has thought fit to give the public, may be summed up very briefly. It amounts to this—make your gardener your health officer. Every means of treating sewage except by the earth process is liable to failure, and therefore may at any time produce disease. Remove the manure deposits before decomposition takes place, and apply them to the garden or field, and they are at once converted from probable foes into certain benefactors.—*Pall Mall Gazette.*

A FASTIDIOUS PRISONER.—Christina Edmunds, whose trial on the charges of wilful murder and of three several attempts to commit the same crime has been removed from the Lewes Assizes to the Central Criminal Court, has expressed her dissatisfaction with her treatment in Newgate. She complains that she is not allowed to occupy an apartment with the matron, to change her dress as often as she pleases, to wear her bonnet at chapel, to use her velvet dresses and furs. It is expected that the trial of the prisoner will commence on Thursday or Friday, at the Old Bailey.

MEDICAL EDUCATION OF WOMEN.—At a meeting of contributors to the Edinburgh Royal Infirmary held on Monday, the managers of last year were moved for re-election, but an amendment was proposed containing the names of gentlemen favourable to the medical education of women. The amendment was carried by a majority of nine. Professor Masson next moved that in future all registered students of medicine should be admitted to the educational advantages of the infirmary without distinction of sex. The minority protested that sufficient notice had not been given of the motion, and left the meeting in a body. The motion was carried in their absence.

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DRINK IN LIVERPOOL.—The Liverpool magistrates are going to try a new plan of suppressing drunkenness. Besides fining the inebriates they intend to publish their names and addresses, believing that publicity will have a deterrent effect where a money penalty or the loss of a few hours' liberty would have none. The plan has been devised by Mr. Robertson Gladstone, brother of the Premier, and will be put in operation forthwith. The *Liverpool Mercury* says that the illicit traffic in beer goes on apparently as extensively as ever in Liverpool, notwithstanding the substantial penalties which the magistrates impose on detected offenders. This week no fewer than five unlicensed traders have been summoned. It is clear that the new Licensing Bill will have to provide much severer penalties than can now be inflicted, if this traffic is to be suppressed.

TONIC SOLFA COLLEGE.—The annual congress of teachers and students of this method has just been held under the presidency of Mr. Curwen. The proceedings, which lasted three days, included some nineteen papers and lectures on various topics of musical interest. Mr. Alexander J. Ellis, F.R.S., gave three lectures on "Pronunciation in Singing," in which he showed the nature of vowel sounds, and their relation to musical tones, the nature of diphthongs, and the proper mode of making the consonants distinct without being harsh. Other papers, by students from all parts of the country, were on "The Human Voice," "The Duties of a Praise Leader," "The History of the Counter Tenor Voice," "The Characteristics of Scotch National Music," "How to Meet the New Minute on Music in Elementary Schools," and many other subjects. Illustrations were readily given by the audience, all of whom held the second certificate of the college in vocal music. Much enthusiasm was manifested during the session, and the last meeting closed with the "Hallelujah Chorus," sung from memory.

LICENSING REFORM.—On Wednesday evening a large meeting was held in the Lambeth Baths to hear addresses from ministers of various denominations upon the duty of the friends of morality and religion in reference to the Liquor Traffic and the Permissive Bill. The chair was occupied by the Rev. Dawson Burns, M.A., and able speeches were delivered by the Rev. Dr. Hugh Allen, rector of St. George's, Borough; Rev. Dr. Jabez Burns, Baptist; the Rev. James Yeames, Wesleyan; the Rev. Danzy Sheen, Primitive Methodist; the Rev. G. M. Murphy, Congregationalist; the Rev. G. Fysh, Methodist Free Church; and the Rev. J. B. Vanstone, Bible Christian. Mr. John Hilton added a few words as to the active part taken by the Society of Friends in the crusade against intemperance and its causes. The following resolution was unanimously carried:—"That this meeting regards the prevalence of intemperance and its legalised facilities and temptations as a standing reproach and menace to our Christian civilisation, and as calling for the united efforts of all Christian patriots and citizens, with a view to their speedy abatement; and this meeting further invokes the aid of all the friends of morality and religion in support of the Permissive Bill of Sir Wilfrid Lawson, Bart., M.P., in order that the inhabitants of each locality may possess the power of protection against the manifold and enormous evils of the traffic in intoxicating liquors."

MR. CARDWELL AT OXFORD.—On Monday night, Mr. Cardwell, Secretary of State for War, was present at the annual dinner of the Ancient Order of Druids at Oxford. In the course of his speech, in reply to a toast of the City members, he referred to the universal sympathy, loyalty, and affection which had been exhibited during the illness of the Prince of Wales. A short time ago some had thought that loyalty to the Crown was wavering, but they must now have been undeceived. The throne which has descended from Egbert has never been more firmly established in the affections of the entire people than at the present moment. Referring to the licensing question, Mr. Cardwell reminded his audience that the Government were anxious to do all in their power to deal with the matter in a fair and just manner. He then proceeded to deny the allegation that the last session of Parliament had been a barren one, and pointed out how much the Government had actually accomplished, referring especially to the great step in advance which had been taken by the abolition of purchase in the army. With reference to the autumn manœuvres, Mr. Cardwell said that the landowners in the district where they were held had in no instance sent in a claim for compensation, and the cost of the whole arrangements would be covered by the modest estimate for which the War Office originally proposed to carry them out. The right hon. gentleman, in conclusion, pointed out how much happier were the circumstances surrounding the opening of the new year than those which they had been called upon to contemplate when they last met twelve months since. Mr. Cardwell's colleague (Mr. Vernon Harcourt), also responded, and commended the foreign policy of the Government, especially in reference to the settlement of the differences with America.

THE GATES OF SOMNATH.—Lord Ellenborough's amusing poem over the capture of the sandal-wood gates of Somnath was peculiarly unfortunate, in view of the facts then known or since discovered regarding the true history and character of those gates, and of the temple whence they were said to have been taken. At the time he wrote, the old temple which Mahmood of Ghazni pillaged was an empty ruin, and the gates he is said to have taken thence to his own capital had probably disappeared thence some centuries ago. It is certain, at any rate, that the gates which Nott's troops carried off from Ghazni are not those which Mahmood found at Somnath. They are not made of sandal wood, but of Deodar pine. They bear on them no traces of Hindoo workmanship, but many traces of Mahomedan. As Mr. Simpson, who saw them in 1860, observes in a letter to the *Daily News*, "out of the thirty million Hindoo gods there was not one visible" upon them. What art, they revealed, in short, was purely Mahomedan. In all likelihood the old gates were destroyed by fire, and the present ones, which bear many marks of age, with their broken panels, defaced ornaments, and rude patches of wood and iron, were afterwards set up in their place. Somnath town, or Somnath Pattan, lies on the south-western shores of Kattiwar. Its massive old walls of uncemented stone are covered with richly-carved illustrations of old Hindu mythology, much defaced, of course, by time and Mahomedan bigotry. The town stands high, and the ruins of the great temple overlook the Arabian Sea and the neighbouring seaport of Billawal. The treasures it contained at the time of Mahmood's invasion were ample enough to account for the obstinacy of its defenders and the pertinacity of their assailants.—*Allen's Indian Mail.*

MR. WARD BEECHER'S YOUTH.—The Rev. Henry Ward Beecher, in a recent "lecture-room talk" on "The religious duty of thanksgiving," gave the following account of his early experiences as a minister:—"I do not believe that to-day I feel as thankful for the comforts of my house as I did when I first began to preach, and had two rooms, and felt that they were mine, and went around among the people of the neighbourhood with the thought, 'Was there ever a man so happy as I am?' Well, I may as well tell you—when I began to preach I never expected to do much. But I meant to do as well as I could. I never expected to go anywhere. I was asked to cross the river from Cincinnati and preach in Covington, and I went over and began to preach there. I did not know but I was going to stay there. And I was perfectly willing to stay. But I was soon called by a woman to Lawrenceburg. She was the factotum of the whole church. And I went there and spoke to a well-nigh empty building. I was settled over a town with two distilleries and twenty devils in it. I was very poor. There was no patrimony coming to me, as you know. The moment I was out of the seminary I was without my father's support, and was obliged to take care of myself. I had a salary; but it was a salary of 400 dols. And I took half of that to go to New England to get married with. And as the parish paid only half of it, and the other half was to come from the Missionary Society, I found myself very short of funds. I had just eighteen cents in my pocket when I came back. I was taken up by a good Methodist brother for about a week, and then I got those two rooms to which I have alluded. They were upstairs. One was the kitchen, cellar, and sitting-room; the other was the library, bedroom and parlour. So that we had six rooms, calling each three. The cellar was made by putting things under the bed; and the other rooms were added by sundry devices. You who go into flush houses, furnished by your grandpapas and grandmammas, do not know anything about the joys of housekeeping. Persons ought to begin at the bottom to know what those joys are. And I began down there. I had no idea that I could preach. I never expected that I could accomplish much. I merely went to work with the feeling, 'I will do as well as I can, and I will stick to it, if the Lord pleases, and fight His battle the best way I know how.' And I was as thankful as I could be. Nobody ever sent me a spare-rib that I did not thank God for the kindness which was shown me. I recollect that when Judge —— gave me his cast-off clothing I felt that I was sumptuously clothed. I wore old coats and second-hand shirts for two or three years; and I was not above it either—although sometimes, as I was physically a somewhat well-developed man, and the judge was thin, and his legs were slim, they were rather a tight fit."

M. THIERS'S ORATORY.—The correspondent of the *Daily Telegraph*, writing from Paris on Tuesday night, says:—"It is somewhat difficult to give an English audience a correct idea of M. Thiers's oratory; it is so peculiarly French. It is neither impassioned nor declamatory. It is studded neither with witticisms nor with grandiose phrases. It is not lighted up with brilliant flashes of imagination, or passages of literary beauty, or appeals to nobility of sentiment. It is essentially the oratory of clear, terse, condensed, veracious, rapid statement. In the House of Commons there is not, I fancy, a single orator whom M. Thiers would not deem verbose and unskilful. He would say that all use twice as many words as would drive home their meaning; and he would add, I fear that they have not mastered the rudiments of the art of oratorical statement, but that they blunder on from sentence to sentence in the fashion of barbarians. M. Thiers, it is true, never rises to such grand bursts of passion as Mr. Bright, nor can he let off a series of intellectual fireworks like Mr. Disraeli; but he is the finest master of statement in Europe. The sense of intellectual harmony and economy is gratified by a rush of simple, business-like language, in which not a word is thrown away, not a sentence is uttered for the sake of effect, not a phrase ambiguous, but the whole is quickly poured forth with the simplicity of a child's tale. The qualities of his mind and his oratory have been lauded for more than a generation. A sarcastic eulogist said thirty years ago, 'He is the best head in France, although he says it himself.' The same cynic added that Thiers could have lucidly explained the philosophy of Hegel, and thus have put a whole school of commentators out of work, as if they had been hand-loom weavers and he a steam-machine. And Sainte-Beuve, whose judgments were printed as precisely as the cutting of a die, has said, 'Thiers has a mind the most precise, the most inquiring, the most agile, the most perpetually fresh, and also in the finest humour for finding out the truth and expressing it. When he explains, he is not simply clear, he is lucid.' Such was M. Thiers thirty years ago, when he served Louis Philippe; such is he to-day, when he serves France and himself. Age has not dimmed the brightness of the old man's intellect, or cooled the vivacity of his spirit, or checked the flow of his speech. M. Thiers is the most nimble man in Europe. The Bonapartist *Ordre* sarcastically calculates that a few members of the present Cabinet are, between them, six hundred years old! No matter; M. Thiers is younger than many a man of thirty."

Gleanings.

Upwards of 14,000 "heathen Chinee" are hunting for gold in Australia.

The late Earl of Ellenborough once said that "he could not walk down Pall Mall without stumbling over a colonial bishop."

The planet Vesta, which now shines with the brightness of a star of the seventh magnitude, was "occulted" by the moon on Saturday evening.

A man named his two children Ebenezer and Flora, and always spoke of them as "Eb" and "Flo."

The latest style of parasol for winter use folds up like a fan, and can be carried in a muff or in the pocket.

It is stated that one poulterer at Spalding forwarded no fewer than 18,199 head of poultry to London for the Christmas market, and another at Boston sent 2,500 dressed geese, besides other poultry.

Near Manchester the following is posted on a fence:—"Nottis.—Know kows is allowd in these medders, eny man ore women letten there kows run the rode wot gits inter my medders aforesed shall have his tale cut orf by me, Obadiah Rogers."

An old lady, 109 years of age, recently attended a love-feast in Niles, Mich. She arose and said:—"I am glad to be with you; I am over 100 years old. I love the Saviour, and have now enjoyed religion 100 years."

"I hope, Mrs. Giles," said a lady who was canvassing for a choir at the village church, "you will persuade your husband to join us. I am told he has a very sonorous voice." "A snorous voice, marm?" said Mrs. Giles. "Ah! you should hear it a comin' out of his nose when he's asleep."

The poet of a Chicago paper was recently horrified to find one of his choicest couplets printed as follows:—

Little pimples so sweet and soft,
Love the cheek of my love.

It is to be presumed that the unhappy man intended to speak of dimples.

The wives of men of sentiment are not always the most appreciative of women. Jean Paul represents Siebenkar as reading one of his beautiful imaginings to his wife, who listened with eyelids cast down and bated breath. As he closed, the sharer of his joys beamed forth with, "Don't put on your left stocking to-morrow, dear; I must mend that hole in it."

A GENUINE TORY.—Some people have no better reasons for their unwillingness to adopt changes than had a certain Zulu. The missionary had hired a native house, or kaaal, and found the door, as usual, so low that one must stoop very considerably to enter. The missionary proposed to make the door higher, and to give the owner the benefit of the improvement. "No," said the Zulu, "my father before me went in on his hands and knees; I am willing to do the same."

WHAT GIRLS CAN STAND.—The question has been asked whether girls can physically stand the sustained labour of a regular college course. The question is being solved at the Ladies' College at Hitchin; and Mrs. Stanton at all events thinks that they can, for she says:—"I would like you to take 1,300 young men and lace them up, and

hang ten to twenty pounds' weight of clothes on their waists, perch them up on three-inch heels, cover their heads with ripples, chignons, rats and mice, and stick 10,000 hair-pins into their scalps; if they can stand all this, they will stand a little Latin and Greek."—*School Board Chronicle.*

HOW TO MAKE A GLORIOUS NATION.—Here is what they sing at public school examinations in a Vermont village, to the tune of "Yankee Doodle," visitors and all joining in the chorus :—

If anything on earth can make
A great and glorious nation,
It is to give the little ones
A thorough education.

Chorus—Five times five are twenty-five,
Five times six are thirty,
Five times seven are thirty-five,
And five times eight are forty.

RATHER DULL.—While John Branch, of North Carolina, was General Jackson's Secretary of the Navy, he, Tazewell, and Daniel Webster were walking on the north bank of the Potomac, at Washington. Tazewell, willing to amuse himself with Branch's simplicity, said, "Branch, I'll bet you a ten-dollar hat that I can prove that you are on the other side of the river." "Done," said Branch. "Well," said Tazewell, pointing to the opposite shore, "isn't that one side of the river?" "Yes." "Well, isn't this the other side?" "Yes." "Then, as you are here, are you not on the other side?" "Why, I declare," said poor Branch, "so it is! But here comes Webster. I'll win back my hat from him." Webster now came up, and Branch accosted him: "Webster, I'll bet you a ten-dollar hat that I can prove that you are on the other side of the river." "Done." "Well, isn't this one side?" "Yes." "Well, isn't that the other side?" "Yes, but I am not on that side." Branch hung his head, and submitted to the loss of the two hats as quietly as he could.—*Harper's New Monthly Magazine.*

WHITEWASH AS A COSMETIC.—Whitewash is a wonderful institution; and a missionary who has witnessed its beneficial results in the South Sea Islands thus describes the way in which it "took" among the natives :—"After having laughed at the process of burning, which they believed to be to cook the coral for their food, what was their astonishment when in the morning they found my cottage glittering in the rising sun, white as snow. They danced, they sang, they shouted and screamed with joy. The whole island was in a commotion, given up to wonder and curiosity, and the laughable scenes which ensued after they got possession of the brush and the tub baffle description. The high-bred immediately voted it a cosmetic and kalydor, and superlatively happy did many a swarthy coquette consider herself, could she but enhance her charms by a daub of the white brush. And now party spirit ran high, as it will do in more civilised countries, as to who was or who was not best entitled to preference. One party urged their superior rank; one had the brush, and was determined at all events to keep it; and a third tried to overturn the whole, that he might obtain some of the sweepings. They did not even scruple to rob each other of the little share that some had been so happy as to secure. But soon new lime was prepared, and in a week not a hut, a domestic utensil, war club, or garment, but what was as white as snow: not an inhabitant but had a skin painted with the most grotesque figures; not a pig that was not similarly whitened; and even mothers might be seen in every direction capering with extravagant gestures, and yelling with delight at the superior beauty of their whitewashed infants."

CHRISTMAS DAY IN GERMANY.—On Christmas morning (says a writer in the *Scotsman*) the heads of the household get the tree all dressed and lighted up, and the presents laid out on the table, which has a nice white new cover, in the principal room of the house; and when all is finished the different members of the family assemble, smiling and happy, to receive their several presents, drink their morning coffee, and dance lightly and merrily round the flickering Christmas tree. Nor is the main object of the institution—the celebration of the birth of Christ—altogether lost sight of, notwithstanding the prevailing Rationalism and Atheism. If you ask one how he is going to spend Christmas, a common answer is, "I am going to be pious for a fortnight." Hence one finds the churches crowded every day during the feast—something very rare for Germany. To judge from their appearance, they are very attentive to everything that is said by the preacher, and perhaps they get enough to serve them till next Christmas comes round. They are very easily served in these matters. But a very good entertainment is prepared for them in the way of music. The hymns are beautiful, and are charmingly sung by large choirs of well-trained boys, accompanied by grand old organs, and in which the audience join most heartily. Some of the churches had on this occasion the assistance of several brass instruments; but there is room for difference of opinion as to the benefit derived from these latter. For my part I would much prefer not to have the sweet voices of the boys and the rich tones of the organ drowned by these rather harsh and unbecoming instruments. They are all very well in the streets, but sweet hymns in the Creator's praise are not for these brazen throats. The rest of the time is spent in the theatres, concert-rooms, dancing assemblies, skating, private parties, drinking beer, coffee, &c.; and though there has not been so much snow and cold as usual, it has been a most merry Christmas.

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.*

Births, Marriages, and Deaths.

MARRIAGE.

SLATER—CHESTER.—Dec. 23, at the Congregational Church, Whitchurch, by the Rev. Mr. Balshaw, Joseph Slater, Esq., Woodford Hall, Winsford, Cheshire, to Miss Chester, Wicksted Hall, Whitchurch, Salop.

DEATHS.

TIPPETTS—Dec. 21, at Elbury House, near Worcester, Elizabeth, relict of the Rev. John Tippetts, of Gravesend, aged 65.

DIXIE—Dec. 26, very suddenly, of apoplexy, Benjamin Dixie, of No. 16, Finsbury-place South, and Pelican House, Peckham. Friends will kindly receive this intimation.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Dec. 27.

ISSUE DEPARTMENT.

Notes issued	£39,308,055	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	24,308,055
		Silver Bullion	
	£39,308,055		£39,308,055

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£15,001,028
Rest	3,097,583		
Public Deposits	9,086,223		
Other Deposits	21,120,177	Other Securities	17,950,156
Seven Day and other Bills	382,193	Notes	14,681,225
		Gold & Silver Coin	606,763
	£48,239,176		£48,239,176

Dec. 28, 1871. GEO. FORBES, Chief Cashier.

"A VISIT TO EPPS'S COCOA MANUFACTORY.—Through the kindness of Messrs. Epps I recently had an opportunity of seeing the many complicated and varied processes the Cacao bean passes through ere it is sold for public use, and, being both interested and highly pleased with what I saw during my visit to the manufactory, I thought a brief account of the Cacao, and the way it is manufactured by Messrs. Epps, to fit it for a wholesome and nutritious beverage, might be of interest to the readers of *Land and Water*."—See Article in *Land and Water*, October 14.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S OINTMENT AND PILLS.—URGENT NECESSITY.—It would be well for all travellers if they knew that these preparations afford the best and cheapest means of removing all ordinary surgical and medical maladies arising from natural causes or mishaps, both in this country and in its colonies. In the latter the Ointment and Pills are invaluable, for none but the careless would be without an antidote to the accidental injuries and many complaints to which the settler must be more or less exposed when exploring or settled, at a distance from all professional help. Sprains, cuts, bruises, burns, skin diseases, abscesses, and varicose veins are readily cured by Holloway's remedies, which also prevent indigestion, internal inflammation, and fevers.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Jan. 1.

We had a small supply of English wheat this morning, and from abroad only moderate arrivals are offering ex ship. The trade was quiet but steady, and English wheat realised the prices of last market. For foreign wheat we had a retail demand, and previous prices were supported. Flour was without change in value. Peas, beas, and Indian corn were a slow sale at last week's rates. Malting barley was fully as dear; prices of grinding descriptions were in favour of buyers. Of oats small supplies are reported during the past week, and prices have recovered 6d. to 1s. from the late depression. At the ports of call a large number of cargoes remain, after a pretty free sale. Prices are 1s. per qr. lower on wheat and barley. Indian corn unchanged.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	—	—
Ditto new	52	57
White	—	—
„ new	58	63
Foreign red	55	59
„ white	60	63
BARLEY—		
English malting	30	33
Chevalier	36	42
Distilling	33	35
Foreign	33	36
MALT—		
Pale	—	—
Chevalier	—	—
Brown	49	54
BEANS—		
Ticks	35	36
Harrow	36	40
Small	—	—
Egyptian	32	34
PEAS—		
Grey	34	35
Maple	41	42
White	38	41
Boilers	38	41
Foreign	38	42
RYE—	36	38
OATS—		
English feed	24	27
„ potato	28	34
Scotch feed	—	—
„ potato	—	—
Irish Black	19	22
„ White	21	24
Foreign feed	17	21
FLOUR—		
Town made	45	50
Best country households	40	44
Norfolk & Suffolk	38	39

BREAD, Saturday, Dec. 23.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Jan. 1.—The total imports of foreign stock into London last week amounted to 978 head. In the corresponding week in 1870 we received 4,514; in 1869, 5,059; in 1868, 4,545; and in 1867, 7,116 head. The feature in the market to-day has been the removal of the restriction hitherto existing on the carriage of cattle beyond the four-mile radius. Owing to this some country butchers have made their appearance. The trade for beasts, the supply of which has been only moderate, has been very firm, and the best Scots and crosses have been sold at from 5s. 8d. to 5s. 10d. per 8lbs., being an advance of 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,700 shorthorns, &c., and from other parts of England about 250 various breeds, and from Scotland 190 Scots and crosses. The market has been scantily supplied with sheep. The demand has been active, and prices have risen fully 2d. per 8lbs. The best Downs and half-breds have readily made 7s. per 8lbs., and in some cases a trifle more. Calves have been in request, at full quotations. Pigs have been steady in value and inquiry.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	4	to 4	4	Pr. coarse wooled	6	4	6	8
Second quality	4	8	5	2	Prime Southdown	6	10	7	0
Prime large oxen	5	6	5	8	Lge coarse calves	4	0	5	0
Prime Scots	5	8	5	10	Prime small	5	4	6	0
Coarse inf. sheep	4	0	5	0	Large hogs	3	6	4	0
Second quality	5	4	6	0	Neat sm. porkers	4	4	5	0

METROPOLITAN MEAT MARKET, Monday, Jan. 1.—The market to-day was sparingly supplied with meat. For all qualities a better demand prevailed, at enhanced rates. The imports into London last week consisted of 15 carcases, 117 quarters, 85 packages from Hamburg, and 80 packages from Harlingen.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	to 4	0	Middling do.	4	6	to 5	0
Middling do.	4	4	4	8	Prime do.	5	2	5	4
Prime large do.	4	8	5	0	Large pork	3	8	4	6
Prime small do.	5	0	5	2	Small do.	4	8	5	4
Veal	5	4	5	6	Lamb	0	0	0	0
Inferior Mutton	3	8	4	4					

PROVISIONS, Monday, Jan. 1.—The arrivals last week from Ireland were 415 firkins butter and 2,922 bales bacon, and from foreign ports 16,351 packages butter, 654 bales and 258 boxes bacon. The Irish butter market ruled slow this week, with few transactions, and prices remain unchanged. Foreign butter sold slowly at late rates, with the exception of best Jerseys, which has declined 6s. to 8s. per cwt. The bacon market ruled firm during last week. The prices of Waterford, Limerick, and Cork bacon advanced 4s. to-day, and Hamburg 2s. per cwt.

COVENT GARDEN MARKET, Friday, Dec. 29.—The markets have been very languid and dull since last week, the holidays intervening having a marked influence, as usual. Supplies, however, have been well kept up, and the northern markets have much assisted us in taking large quantities of rough produce. Asparagus and sea-kale have much improved with the open weather, and broccoli is excellent, though not large. A few new peas are also to hand from France.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 1.—Good supplies of potatoes have been on sale at the above markets. The demand has been quiet at about late rates. The imports into London last week consisted of 90 tons from Calais, 102 sacks from Dunkirk, 30 barrels from New York, 120 tons from Harlengen, and 16 bags from Rotterdam. Regents, 75s. to 115s. per ton; Flukes, 110s. to 140s. per ton.; Rocks 75s. to 90s. per ton.; Victorias, 110s. to 130s. per ton.

SEED, Monday, Jan. 1.—Very little English cloverseed yet appears, and fine qualities bring high prices all the season. There have been some arrivals from America, which were held on former terms, but not many sales effected, importers asking quite as much money. White seed foreign as well as English, was held at quite as high rates. Choice English trefoil was more inquired for, and enhanced prices were demanded; best foreign sorts were quite as dear. Canaryseed realised previous prices steadily. In white and brown mustard-seed not much passing, and there was no quotable change in either sort. Choice English rapeseed still commands high values, and is taken off in small lots.

WOOL, Monday, Jan. 1.—English wool market has been steady in tone; but owing to the holidays, transactions have not been on an extensive scale. Prices are well maintained.

OIL, Monday, Jan. 1.—Linseed oil is only in moderate request, at about late rates. Rape has been dull and drooping. Other oils have sold slowly.

TALLOW, Monday, Jan. 1.—The market is slightly firmer. Y.C., spot, 48s. 9d. per cwt. Town tallow, 47s. net cash.

COAL, Monday, Jan. 1.—Market without alteration from last day's rates. Hettons, 22s.; Hartlepool original, 22s.; East Hartlepool, 21s. 9d.; Hartlepool, 21s. 6d.; Kelloe, 22s.; Eden Main, 20s. 6d.; Tees, 21s. 9d.; Seymour Primrose, 20s. Ships fresh arrived, 28. Ships left from last day, 4. Total, 32. Ships at sea, 15.

Advertisements.

TO GOVERNESSES.—Wanted, after the Christmas Vacation, a Well-educated, experienced LADY, as Teacher of English and Music in a First-class School.—Apply, by letter only, to B. F., Farmery's, Post Office, Sydenham.

RE-ENGAGEMENT for HOUSEKEEPER or Governess Housekeeper. A Gentleman is anxious to recommend a Christian Lady, who has lived in his house for Three-and-a-half Years in a similar position. A Christian home is all-important.—Address G. H. Dean, Sittingbourne.

MRS. ANDREWS, PANGBOURNE, NEAR READING, wishes to meet with a LITTLE GIRL to EDUCATE with her own daughter, aged nine. Resident Governess. Terms, £6 per quarter. References permitted to the Rev. F. Stevenson, Reading.

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THOMAS COOPERS' ENGAGEMENTS in ENGLAND and SCOTLAND, for the YEAR 1872:—

JANUARY.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, Newcastle-on-Tyne.
20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Leeds.
FEBRUARY.—1, 2, 3, 4, 5, 6, 7, 8, 9, Leeds.
10, 11, 12, 13, 14, 15, 16, Beverley (Yorkshire.)
17, 18, 19, 20, 21, 22, 23, Bridlington Quay.
24, 25, 26, 27, 28, 29, Scarborough.
MARCH.—1, Scarborough.
2, 3, 4, 5, 6, 7, 8, Whitby (Yorkshire).
9, 10, 11, 12, 13, 14, 15, York.
16, 17, 18, 19, 20, 21, 22, Harrogate.
23, 24, 25, 26, 27, 28, 29, Durham.
30, 31, Shotley Bridge.
APRIL.—1, 2, 3, 4, 5, Shotley Bridge (Durham.)
6, 7, 8, 9, 10, 11, 12, Felling (near Gateshead).
13, 14, 15, 16, 17, 18, 19, Shiney-row (Fence Houses, Durham).
20, 21, 22, 23, 24, 25, 26, Houghton-le-Spring (Durham).
27 28, 29, 30, Gateshead.
MAY.—1, 2, 3, Gateshead.
4, 5, 6, 7, 8, 9, 10, Alnwick (Northumberland).
11, 12, 13, 14, 15, 16, 17, Berwick-on-Tweed.
18, 19, 20, 21, 22, 23, 24, Melrose (Scotland).
25, 26, 27, 28, 29, 30, 31, Dalkeith (Scotland).
JUNE.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, Edinburgh.
15, 16, 17, 18, 19, 20, 21, Stirling (Scotland).
22, 23, 24, 25, 26, 27, 28, Tillicoultry (Scotland).
29, 30, Cupar Fife (Scotland).
JULY.—1, 2, 3, 4, 5, Cupar Fife (Scotland).
6, 7, 8, 9 ,10, 11, 12, St. Andrew's (Scotland).
13, 14, 15, 16, 17, 18, 19, Kirkcaldy (Scotland).
20, 21, 22, 23, 24, 25, 26. Dunfermline (Scotland).
27, 28, 29, 30, 31, Auchterarder (Scotland).
AUGUST.—1, 2, Auchterarder.
3, 4, 5, 6, 7, 8, 9, Lawrencekirk (Scotland).
10, 11, 12, 13, 14, 15, 16, Aberdeen.
17, 18, 19, 20, 21, 22, 23, Montrose (Scotland).
24. 25, 26, 27, 28, 29, 30, Arbroath (Scotland).
31, Dundee.
SEPTEMBER.—1, 2, 3, 4, 5, 6, Dundee.
7, 8, 9, 10, 11, 12, 13, Perth (Scotland).
14, 15, 16, 17, 18, 19, 20, Falkirk (Scotland).
21, 22, 23, 24, 25, 26, 27, Paisley (Scotland).
28, 29, 30, Alexandria (Scotland).
OCTOBER.—1, 2, 3, 4, Alexandria (Scotland).
5, 6, 7, 8, 9, 10, 11, Glasgow.
12, 13, 14, 15, 16, 17, 18, Moffatt (Scotland).
19, 20, 21, 22, 23, 24, 25, Dumfries (Scotland).
26, 27, 28, 29, 30, 31, Annan (Scotland).
NOVEMBER.—1, 2, 3, 4, 5, 6, 7, 8, Carlisle.
9, 10, 11, 12, 13, 14, 15, Hexham (Northumberland).
16, 17, 18, 19, 20, 21, 22, Newcastle-on-Tyne.
23, 24, 25, 26, 27, 28, North Shields.
29, 30, South Shields.
DECEMBER.—1, 2, 3, 4, 5, 6, South Shields.
7, 8, 9, 10, 11, 12, 13, Sunderland.
14, 15, 16, 17, 18, 19, Darlington. [on-Tees.
20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Stockton-

Letters to be addressed "Thomas Cooper, Lecturer on Christianity," at the town to which I am appointed, as "Beverley, Yorkshire;" Dundee," "Berwick-on-Tweed," &c.

*** Correspondents are requested not to put "Post-office" on their letters to me. T. C.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,
11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,
CHAS. A. CAMERON, M.D.,
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CHLORALUM POWDER.—The best stable disinfectant Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Close and Ill-Ventilated Apartments	Alleys and Roads
Earth Closets	Sewers and Gulleyholes
Dustbins	In the Dairy and all kinds of Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-houses
Stables	

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

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CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

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SUNDAY EVENINGS for the PEOPLE, ST. GEORGE'S HALL, LANGHAM-PLACE.—Next SUNDAY, Jan. 7, at Seven, J. BAXTER LANGLEY, Esq., LL.D., M.R.C.S., on "The Nonconformists and Religious Liberty." Selections from "Jephtha," &c. Miss Jenny Pratt, Mr. J. H. Pearson, Mr. G. Marler. Full band and chorus. Conductor, Mr. G. Arnold. Tickets at the doors (open 6.30) 3d., 6d., 1s., and 2s. 6d. The ANNUAL SOIREE, CONCERT, and BALL on MONDAY next, Jan. 8, at the Arundell Hall, Arundell-street, Strand. Tickets, 2s. 6d. Members, 2s. Commence at Eight.

THE LONDON INFIRMARY for DISEASES of the LEGS, Ulcers, Varicose Veins, &c., 1, Red Lion-square, W.C. Established in 1857, under the distinguished patronage of Miss Florence Nightingale, and many members of the Aristocracy.

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The ordinary income of this important and useful Charity is much below its current expenditure, and, but for the kind and generous help of those who have sent donations, the wards for in-patients would have been necessarily closed.

These diseases prevail very extensively among the industrious poor, and this is the only hospital in the United Kingdom where such cases are specially treated.

This valuable Institution has no endowment, and is dependent entirely on benevolent support.

CONTRIBUTIONS are therefore earnestly solicited, and will be thankfully received by Messrs. Coutts and Co., the bankers; or by the Treasurer, Thomas Westlake, Esq., 1, Red Lion-square, W.C.

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Physician, Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; evenings, Six till Nine.

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New Ward OPENED, which entails a much larger expenditure.

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At this institution the Classical and Mathematical studies are so conducted as to qualify for Matriculation at the London University, or for the Government Examinations. The commercial course constitutes a thorough preparation for practical pursuits.

The moral and religious education of the pupils engages special attention.

The PUPILS are expected to REASSEMBLE on FRIDAY, January 26th, 1872.

Prospectuses forwarded upon application to the Principal, or the Secretary, Mr. E. Bayly.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

HEAD-MASTER—The Rev. R. ALLIOTT, B.A.

The Course of Study embraces the Greek, Latin, French, and German Languages; Writing, Arithmetic, Mathematics, Natural Philosophy, History, and Geography.

The next TERM Commences on THURSDAY, JAN. 18, 1871.

For Prospectuses, &c., apply to the Rev. HEAD-MASTER, or to Mr. W. BOARDMAN, the Local Secretary.

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The next TERM COMMENCES on TUESDAY, the 16th instant.

BLANDFORD HOUSE, BRAINTREE.

Miss CARTER expects her PUPILS to REASSEMBLE on WEDNESDAY, January 24th.

Punctuality is earnestly requested.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT assisted by superior English and Foreign Masters.

The PUPILS will REASSEMBLE on MONDAY, Jan. 22

References and terms will be forwarded on application.

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CONDUCTED BY
THE MISSES MIALL.

The long-established reputation of this establishment renders it only necessary to invite attention to the course of studies pursued, viz.:—

French	Mons. C. C. CAILLARD, and Mdlle. HIREEL.
Italian	Mons. C. C. CAILLARD.
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Music and Singing	Mr. J. T. STONE.
Drawing and Painting	Miss GITTINGS.
Dancing and Calisthenics	Madame LENGLÉE.
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Literature	Mr. R. WADDINGTON, B.A.
Arithmetic	Mr. J. HEPWORTH.
English Grammar, Composition, History, and Latin	The Rev. G. COLMAN, M.A.

The above subjects are taught exclusively by the Masters to whom they are assigned. The general direction is in the hands of the Principals and of efficient Governesses.

Heathfield is situated in the outskirts of the town, and in a charming locality. The house is spacious and lofty, the garden extensive, and the family arrangements such as to secure the health and comfort of the Pupils.

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REFERENCES.

J. Alexander, Esq., No. 72, Regent's Park-road, Primrose Hill, London.
Professor Albert J. Bernays, Ph.D., St. Thomas's Hospital, London.
John Aveling Dix, Esq., 5, Gloucester-road, Regent's Park, London, N.W.
C. W. Elkington, Esq., Chad-road, Edgbaston, Birmingham.
Edward Miall, Esq., M.P., Welland House, Forest Hill, London.
The Rev. J. G. Miall, Bradford.
The Rev. J. P. Mursell, Leicester.
The Rev. John Owen Picton, M.A., Desford Rectory, Leicester.
The Rev. J. Allanson Picton, M.A., St. Thomas'-square, Hackney.
The Rev. T. Stevenson, Leicester.
W. Sunderland, Esq., Ashton-under-Lyne.
The Rev. D. J. Vaughan, St. Martin's Vicarage, Leicester.
Sydney Williams, Esq., 14, Henrietta-street, Covent Garden, London, and Balham.
J. H. Williams, Esq., Leicester.
J. Wood, Esq., Pinwall Hall, Atherstone. Etc., etc.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll. Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES A. H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

The FIRST TERM, 1872, will COMMENCE on THURSDAY, 18th January.

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM.

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English Literature	Mrs. C. L. BALFOUR.
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For particulars, address the Principals, Mrs. TODD and Dr. TODD.

WESTWOOD PARK HOUSE.—COLLEGE for YOUNG GENTLEMEN, FOREST-HILL, S.E.

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Number of resident pupils limited.

Studies arranged according to the requirements of the University Local Examinations.

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Upper, Middle, and Preparatory Departments.

Classics, Mathematics, Modern Languages, and thorough English.

Kinder-Garten and Pestalozzian Classes for Little Boys.

The comfort and health of delicate boys especially studied.

A liberal table and watchful care.

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For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

SCHOOL DUTIES will be RESUMED on JAN. 20th.

THE UPPER and MIDDLE SCHOOLS, Peckham, London, S.E. Conducted by JOHN YEATS, LL.D., &c., University of Glasgow, several years a teacher near Utrecht, and subsequently in the Institutions of Hofwyl, near Berne, Switzerland.

The words "Upper" and "Middle" are thus used only to signify grades of instruction, not social distinctions among the pupils. The first term in each year commences about the middle of January; the second on the 1st of May; the last early in September. Every boy is, as far as possible, well grounded in English, made to write a hand fit for business, and trained to be quick at accounts. Mathematics are next in prominence. French and German are taught by native masters. No pains are spared to insure these being living languages in the schools. Special teachers attend for the elements of science, for mechanical, geometrical, and architectural drawing.

The divisions of the school-year are equal, and the holidays short. The premises are spacious and airy.

Peckham Rye-common is near, and available for cricket, football, &c.; the Crystal Palace is easy of access.

Excellent accommodation is provided for foreigners; also for young men desirous of private study.

As special characteristics of the instruction, see
THE NATURAL HISTORY of the RAW MATERIALS of COMMERCE; also,
TECHNICAL HISTORY; or, Skilled Labour applied to Production. By Dr. YEATS. Virtue and Co.

MILDMAY PARK, STOKE NEWINGTON, LONDON, N. Mrs. and the Misses GOGERLY (wife and daughters of the Rev. G. Gogerly, late of Calcutta), expect their PUPILS to REASSEMBLE on MONDAY, 22nd January. Prospectuses on application. Referees:—Rev. W. Pennefather, M.A., Mildmay Park; Rev. John Edmond, D.D., Highbury; Rev. John Campbell, Professor of Oriental Languages, King's College; Rev. Robt. Moffat, late of South Africa; Rev. Paxton Hood, Brighton; E. Pye Smith, Esq., M.D., Hackney; Thos. N. White, Esq., Morden Hall, Surrey; and the Parents of Pupils.

THE CASTLE HALL SCHOOL, NORTHAMPTON.

Conducted by Mrs. THORPE (widow of the late Rev. T. M. THORPE),

Assisted by Masters, and French and English Resident Governesses.

Prospectuses forwarded on application.

The School will REOPEN on WEDNESDAY, Jan. 31.

NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, WAKEFIELD.

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The Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A.

The above School receives, in addition to the Sons of Ministers, a limited number of the Sons of Laymen, who are carefully instructed in all the branches of a sound Classical, Mathematical, and Commercial Education, and are prepared for any department of business, or for entrance at the Universities.

The School will REOPEN after the Christmas Vacation on TUESDAY, January 23rd, 1872.

Application for the admission of Pupils to be addressed to the Principal.

NEW COLLEGE, LONDON. — The CLASSES MEET again after the Christmas recess on WEDNESDAY, January 3, 1872. The fees, and in most of the classes the subjects, are so arranged that Lay Students can conveniently enter at this period of the Session.

On Monday, January 8, Dr. LANKESTER, F.R.S., will begin a Course of Lectures on Chemistry, and another on Physiology, with special reference to the Matriculation and B.A. Examinations in the University of London.

The Sessional Syllabus and all other necessary information may be obtained on application to the Secretary, at the College, Finchley New-road, N.W.

W. FARRER, LL.B., Secretary.

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Head Master—ALEX. WAUGH YOUNG, Esq., B.A., Fellow of University College, London.

The College enjoys the following Scholarships:—

The Directors' Scholarship . .	£30	Tenable in the College for two years.
Senior Tettenhall Scholarship . .	£25	
Junior Tettenhall Scholarship . .	£25	
The Shaw Scholarship . . .	£30	Tenable for three years at either of the Universities of Oxford, Cambridge, or London.
The Mander Scholarship . . .	£30	

There will be a competition for the 1st and 2nd on the above list in February next.

The next Term commences on the 16th January.

For prospectus, terms, &c., apply to the Head Master, at the College, or to the Hon. Secretary, S. Dickinson, Esq., New-bridge, Wolverhampton.

Pelican House, Peckham.

Miss DIXIE, who has succeeded her aunt, Miss Fletcher, in the establishment which she has so long and successfully conducted, will continue to RECEIVE YOUNG LADIES as resident and daily pupils.

Miss Dixie makes it her aim to combine the comforts of a Christian home with the advantages of a thorough, first-class education.

The next TERM will COMMENCE on TUESDAY, the 16th of January.

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SOUTH COAST ESTABLISHMENT for YOUNG GENTLEMEN, PARKSTONE, between Poole and Bournemouth. Rev. WALTER GILL, aided by competent Masters. The Educational Training in this Establishment is based on the Word of God, and in thorough harmony with the advancing intelligence of the times.

Terms moderate. Reference to Parents of Pupils. Parkstone is a singularly healthy neighbourhood.

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COLLEGE for a limited number of YOUNG LADIES, a walking distance from the sea coast. Every facility for the speedy acquirement of the French, Italian, and German languages, in addition to all the usual branches of a good education.

A PARLOUR BOARDER can be received after the Christmas recess. One of the Principals will be in London until the 25th January. References and Terms on application as above.

NORTHAMPTON ROAD, MARKET HARBOROUGH.

The Misses NUNNELEY (daughters of the late Thomas Nunneley, Esq., of Leicester) wish to receive a limited number of Young Ladies for board and education. The most earnest attention will be given to the religious, moral, and intellectual training of their pupils. Reference kindly permitted to Rev. W. Clarkson, Salisbury (late of Harboro'); the Misses Rogers, Heathfield-road, Birmingham; and R. Toller, Esq., Leicester. Additional references with prospectuses on application.

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Attendant Professors.

Reports monthly. Test Examinations every term.

This College educates Daughters of Gentlemen and Professional Men.

The House is large, airy, and well situated, and has an ample lawn for out-of-door recreation.

The Misses Howard aim to secure for their Pupils a sound literary and intellectual culture, together with refined manners, and a healthy Christian and moral training.

Prospectus, with references and copies of Examination Papers, on application.

FIRST TERM, 1872, will commence THURSDAY, January 25th.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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See Testimonials, of which there are a thousand in the visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends!"—J. ROBERTS, Bourne.

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It will be remembered that, in submitting to the House of Commons a resolution in favour of disestablishment, in May last, Mr. MIALL adverted to the arguments in favour of the English Establishment deduced from the condition, or assumed condition, of the rural parishes, and that this part of his speech contained the following passage:—

These rural parishes have been in the undisturbed spiritual occupation of the clergy of the Church of England for generations past. Indeed, the clergy have all but undisputed religious sway in them. Ecclesiastically speaking, they can do pretty much as they like. Well, what, on a large scale, has been the result? What are the most conspicuous characteristics of our labouring agricultural population? Do they include "sweetness and light"? Do they include fairly developed intelligence? Do they include a high state of morality? Do they include affectionate veneration for religion? Are these the most prominent features by which the character of our agricultural population is distinguished, and in respect of which they bear away the palm from the inmates of towns? And the discouraging and painful answers to these queries—are they not to be found in blue-books—verified as they may be by minute personal observation? When I am asked what will become of the rural parishes if you abolish the endowments which sustain the parsons, I reply, in the first instance, what *has* become of them under the assumed advantages of those endowments?

In the debate which followed, this allegation was replied to by two distinguished speakers, Sir ROUNDELL PALMER and Mr. DISRAELI. The former, after stating that he could not at all believe what Mr. MIALL had said as to the relations of the working classes to the Church of England, drew a distinction between the working classes in the towns and in the country—a distinction which, he thought, had not been sufficiently observed by Mr. MIALL. He then proceeded to say:—

With regard to the working classes in the country, I believe, speaking generally, they are members of the Church, and through the Church they are partakers of benefits of every description, spiritual, moral, and even temporal. I think there is much sweetness and light even among those labouring poor to whom the hon. member referred. The best light is that which is the light of life, which makes men contented, virtuous, and happy in the positions of life which they occupy, and if that position be humble, without many superfluities or any excess of comforts, then I venture to say those who know the rural districts of this country will bear testimony to the existence of multitudes upon multitudes of poor people who have in them both sweetness and light. There is among them an abundance of those virtues which I honour and which I wish were to be found in an equal degree in the classes above them. I do not wish to speak against any class, but I must say that the class of all others which has attracted my sympathies according to the opportunities I have of observing them, is the class of the poor, and not least of the rural poor. I cannot imagine any institution to which this character of the labouring poor is due more than to that which has placed in the centre of the population of every part of the country a man educated and intelligent, whose business it is to do them good, whose whole and sole business is to take care of their souls as far as by God's help he is enabled to do, in every way and in all circumstances of life to be their friend and counsellor. In proportion as he does that work, he does a thing of inestimable value.

This passage has been the subject of much comment; but the reply of Mr. DISRAELI has not received the notice which it deserves. Mr. MIALL, he said:—

Spoke of the condition of our rural districts, but he seemed to refer for the information on which his opinion was based to Blue-books. I must say I thought this was a very remarkable source of information for a gentleman to go to who is asking the House to make so large a change in the constitution of the country. I am not one of those who underrate the importance of Blue-books, but I think you should form your opinion of the character of a large portion of the English nation from personal experience and observation. You must remember that the casual information which you may obtain from Blue-books as to the population of England has reference generally to some particular industry or some exceptional circcumstances in a limited portion of the community; and that it is extremely hazardous to form an idea from Blue-books of the character and condition of some millions of the English people. I have formed an idea totally different from that entertained by the hon. member for Bradford of the feelings of the people of England in reference to this subject. I will not dwell upon this, however, because I listened, as every member of the House must have listened, with pleasure and admiration to the description given by the hon. member for Richmond of the character of the rural population of this country. My heart and my experience alike respond to the expressions he used, for there was not a single trait marked out by him which was not the result of my own personal observation.

Mr. DISRAELI, while not wishing to "underrate the importance of Blue-books," thought they were "a very remarkable source of information to go to" to find arguments in support of disestablishment, and the reasons why it seemed to him remarkable were, that they contained only "casual information" as to the population; or had reference to "some particular industry, or some exceptional circumstances in a limited portion of the community." And he thought it "extremely hazardous" to deduce from such materials conclusions respecting a large portion of the English nation, which should be arrived at "as the result of personal experience and observation."

Now it is a remarkable fact—a fact, no doubt quite forgotten by the speaker—that there was at that moment to be found in the library of the House of Commons a set of Blue-books, which not only were not open to these objections, but contained precisely the kind of testimony —"the results of personal experience and observation"—which Mr. DISRAELI desiderated, and that the contents of these books were procured at the instance of a Government of which he had been a conspicuous member. Had it been possible to do so within the compass of a brief reply, Mr. MIALL could have given a triumphant answer to the allegations of the members for Richmond and Bucks, by appealing to the reports of the "Commission on the Employment of Children, Young Persons, and Women in Agriculture (1867)." He could have adduced, in abundance, facts which would have effectually spoiled Sir ROUNDELL PALMER'S Arcadian picture, and have taxed even the ingenuity of Mr. DISRAELI to reconcile them with the results of his "own personal observation."

But there is no reason why that which was impracticable then should not be accomplished now, and more especially since it has been expressly referred to the country to determine whether the practical results of the Church Establishment do, or do not, justify its continued maintenance. We therefore propose to give our readers some idea of the character and the results of the inquiry which the nation, through its accredited agents, has instituted into the physical, moral, and intellectual condition of those "multitudes upon multitudes of poor people" whose happiness and virtues have filled the breast of Sir ROUNDELL PALMER with sympathetic delight.

These reports are the more valuable because the materials on which they are based were not collected with any reference to the question of Church Establishments. No suspicion can possibly attach to the inquiry, as having been either proposed, or made, for any sectarian or party purpose. It has cast a strong light on the state of that portion of the population for whose especial benefit the Establishment is now professedly maintained; but neither the commissioners nor the witnesses were influenced by any bias, either in favour of, or in hostility to, such an institution. And, inasmuch as a great portion of the testimony has been furnished by the Established clergy, its character, for our present purpose, must be regarded as unimpeachable.

We shall be surprised if the epitome of the contents of these blue-books which we now present does not excite in the minds of our readers feelings of astonishment, as well as of deep concern. They, in common with the rest of the community, have been so misled by poets, by painters, and even by politicians, who have associated the English village with ideas of beauty and of comparative innocence, that they will be startled to find that numbers of these same villages are full of misery and of sin—that many of the inhabitants are sunk to the lowest depths of physical wretchedness and moral degradation, and that any "intelligent foreigner" who may resort to these volumes for information respecting the actual condition of a large part of civilised and Christian England, will find in them facts calculated to make an Englishman hold down his head with a sense of shame.

Whatever may be thought of the use to which we purpose applying the facts thus brought to light, we are convinced that no one that

> Has a heart
> Susceptible of pity, or a mind
> Cultured, and capable of sober thought,

will deny that the facts themselves ought to be widely known, and should be carefully studied, by patriotic and Christian men. Nor do we think it an unseemly thing, but greatly the reverse, that just when we are wishing "A Happy New Year" to all around us, we should tear the veil which hides from the inmates of comfortable and luxurious homes scenes the sight of which should quicken the pulse of the philanthropist, energise afresh the movements of social reformers, and send praying men and women to the throne of Divine mercy, asking for help to succour and to save the "multitudes upon multitudes" of whom it may be emphatically said that they have no hope and are "without God in the world."

While we attach great importance to the disclosures made through the instrumentality of this Commission, they, nevertheless, present us with only a partial view of English village life, and form but a con-

tribution towards the materials out of which a judgment as to the working of the Establishment must be formed. The commissioners have directed their investigations, not to all classes of society, but to the labouring class only, and, even with regard to them, the inquiry was limited to their diet, homes, wages, and employment, to education and morality—leaving untouched, for the most part, questions touching their religious knowledge and habits. The irreligion of large numbers may be assumed from the facts actually ascertained, but that ignorance or indifference in regard to the highest of all subjects is not incompatible with propriety of outward deportment, and the possession of material comforts, who is not too fully aware?

If another Commission were appointed to pursue the inquiry yet further, and if it were possible, by the adoption of similar methods, to ascertain, on the one hand the exact extent and nature of the machinery provided by the State for promoting the spiritual interests of the people, and, on the other, the product of that machinery, in the lives and characters of the population, we are confident that the question "What has the Establishment done for the rural districts?" would receive an answer yet more conclusive than that which can be given to it even now. Whether such information can be obtained, on a large scale, in a less formal and authoritative shape is, perhaps, doubtful; but, to the extent that it is procurable, it will prove fatal to the pretensions of the Establishment as a means of preventing our village population from lapsing into semi-heathenism or infidelity.*

The question will probably be asked—what bearing has the state of things made known by Her Majesty's Commissioners on the arguments in favour of, or against, the continuance of a national establishment of religion? Is it contended, it may be asked, that the English Establishment has made the English villages the wretched spots—both physically and morally—they are proved to be? Or that the Church of England as a whole, or its clergy, in particular, are to be held responsible for that which no one defends, and which all the humane and good among us must deplore?

☞ It is only in a limited degree that such inquiries can be answered in the affirmative. For these grievous evils are traceable to many causes—social and political, as well as ecclesiastical. They are a heritage which has descended to us, as the result of the neglect, the ignorance, and the mistakes of our ancestors. They are complicated, and deep-seated, as well as numerous, and they furnish evidence in support of an indictment against not one Church only, or one class alone, but all Churches, and all classes.

We acknowledge—as did Mr. MIALL in the disestablishment debate—and acknowledge with gratitude, that there are not a few of the Established clergy who have laboured earnestly and wisely, and in a spirit of self-sacrifice to lift our agricultural population out of the slough into which they have fallen, and that in some cases they have done so with conspicuous success. But, notwithstanding this admission, we contend that the Church has failed, and the clergy have failed, to effect that which both are credited with effecting. It may be that the ideal standard is one that *cannot* be reached; but it is certain that it has *not* been reached—and yet the Establishment is upheld on grounds which suppose that, instead of failure, there has been great success.

Let the numbers and the position of the Established clergy be remembered, in judging of their success, or non-success, in the rural districts. They have not, as in the great towns, to face the difficulties presented by overwhelming masses of population. The country is, for the most part, cut up into manageable districts, and the number of people assigned to their spiritual care is, as a rule, small rather than large. They are men of culture, most of them of good station, and many of substantial means. They possess legal authority and social prestige. They have that independence which Nonconformist ministers are supposed to lack; their incumbencies are their freehold, and they are free to rebuke squire or peasant, without fearing loss of income, or ejection from pulpit or parsonage. They have great general influence, and, in connection with schools and with charities, such means of improving the outward condition of others as are not at the command of the clergy of any other Church.

Can any candid person, after a study of the facts which we publish to-day, arrive at the conclusion that the results have been at all commeasurate with the provision which the nation, by means of the Establishment, has made to secure an educated, a virtuous, and a happy peasantry? Tried by a practical test, we would ask if the Establishment is worth keeping up at so great a cost, not of money only, but of what is of greater value, when *this* is the condition in which, after centuries of experience, we find, not particular parishes only, but whole districts of the country?

The test is not the severest, or the highest, which might be applied to the system now on its trial. Primarily, the object of the Church is spiritual; the temporal good which it effects being only secondary. But it is with temporal, and not with spiritual, interests that we are now dealing. Just now the country-gentleman theory is that on which politicians chiefly rely in resisting disestablishment. Many of them care not a rush for the clergyman as a spiritual adviser, and would disestablish him altogether in the towns. But in the villages he, in their imagination, is a hybrid functionary of an altogether secular type—auxiliary to the police, to the magistrate, and the relieving officer—the civilizer, the representative of law and virtue, the one individual without whom the organisation of village life would be incomplete, if not impossible.

Well, we ask those who have been driven from the high ground occupied by the State-Churchmen of a former period to this unquestionably lower level, whether their imagination has not carried them out of the region of fact into that of fiction; whether the "cottage homes of England" owe as much to the country parson as has been commonly supposed; and whether the "bold peasantry"—their "country's pride"—of which poets have been singing, exist at all, and much less exist as the result of the labours of a numerous, an educated, and a well paid country clergy. Surely it is time to expose the false pretences and the illusions which have done so much to prop up a failing cause—to do so for the sake of the country parishes and their unfortunate inhabitants, no less than for the sake of national interests.

Unfortunately, the habits and traditions of the Established clergy have not been such as to lead them to expose these sores in our social system, with a view to the adoption of remedial measures. It is true that the commissioners received valuable aid from many of the rural clergy, but it is difficult to get rid of the impression that if the clerical body, as a whole, had done their duty in this matter, these evils would not have been more widely known, and more seriously grappled with. But reform of any sort is apt to be associated with Radicalism, and the Established clergy are for the most part Conservative. Those who, like the late Mr. SPENCER, of Hinton Charterhouse, and Canon GIRDLESTONE, are prepared to brave the anger of landowners and farmers, in order that they may ameliorate the condition of the labourers, are quite exceptional men. The effect of the Established system is to stereotype that which exists, and to discourage, if not to obstruct, change. The parish is a close borough, and the parochial principle crystalises, instead of destroys, much that is inimical to the public good. Outside interference and help, whether from Nonconformists or Episcopalians, is deprecated; and yet the clergyman who resents any incursion on his own domain is often utterly incapable—and must know that he is so—of coping single-handed with the difficulties with which the stolid ignorance, or the vicious lives, of his parishioners surround him.*

An analogous effect is produced on the minds of the laity, who mostly yield to the assumptions of the clergy, and, as the incumbent claims sole responsibility, leave him to bear it, without the assistance which is either accepted with reserve, or is openly repudiated. This is one of the reasons why there is less public spirit in rural parishes, and small towns, than in other parts of the kingdom. Clerical dominancy and management have squeezed the life out of the laity of the Church of England, and have either wholly shut out Nonconformity, or persecuted it into helpless weakness. And as for the labouring classes, who that knows the rural life of England is not aware that they have been so assiduously, and so successfully, taught to "order themselves lowly and reverently to all their betters," that they have lost every spark of independence, and exhibit the characteristics of the serf, rather than of the free Englishman?

> Diseases, desperate grown,
> By desperate appliance are relieved,
> Or not at all.

And if the condition of England question, as regards the rural parishes, is ever fairly faced, we believe it will be in connection with, and as the result of disestablishment. Is it asked: What in that event will become of the rural parishes? we reply that an end will have been put to a great delusion, and that then, if ever, the entire English nation will resolve to make these parishes, what they are now untruly represented to be—the abodes of comfort, of morality, and of intelligence. The delusion is kept up in the interest of the Establishment: we seek to destroy it in the interest of truth, and in the interest of our fellow-countrymen; and therefore it is that we commend what follows to the most thoughtful consideration of all our readers.

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* The following is the description of the religious condition of the rural parishes given by one of the most eminent Evangelical clergy of the Establishment, the Rev. J. C. Ryle, of Stradbroke, Suffolk, who probably knows more about them than Sir Roundell Palmer does, and who is certainly quite as staunch an upholder of the Establishment. The passage is taken from his letters on "Church Reform":—"It is nonsense to deny that there are scores of large parishes in almost every diocese in England where the parochial clergyman does little or nothing besides a cold formal round of Sunday services. Christ's truth is not preached, soul-work is neglected, the parishioners are like sheep without a shepherd. The bulk of the people never come near the church at all. Sin, and immorality, and ignorance, and infidelity increase and multiply every year. The few who worship anywhere take refuge in the chapels of Methodists, Baptists, and Independents, if not in more questionable places of worship. The parish church is comparatively deserted. People in such parishes live and die with an abiding impression that the Church of England is a rotten useless institution, and bequeath to their families a legacy of prejudice against the Church, which lasts for ever. Will anyone pretend to tell me that there are not hundreds of large English parishes in this condition? I defy him to do so. I am writing down things that are only too true, and it is vain to pretend to conceal them. But what does the Church of England do for such parishes as these? I answer, nothing, nothing at all. It is precisely here that our system fails and breaks down altogether."

* It will be remembered that a few years ago Bishop Wilberforce stated that among the *hindrances* which the clergy of the diocese of Oxford had to encounter were included "Bad cottages, beershops, and *Dissent!*"

INTRODUCTORY.

The Commission to inquire into the Employment of Children, Young Persons, and Women in Agriculture was issued in May, 1867, and bears the signature of Mr. Walpole, M.P., the Home Secretary under Lord Derby's Government. The Commissioners appointed under it were Mr. Hugh Seymour Tremenheere and Mr. Edward C. Tuffnell, and the object of the inquiry was to ascertain "to what extent, and with what modifications, the principles of the Factory Act can be adopted for the regulation" of the employment of those whose condition was to be inquired into, and "especially with a view to the better education of such children."

There had previously been issued two commissions of a cognate character—one in 1862, to inquire into the employment of children and young persons in trades and manufactures; the other in 1865, to inquire into the system of organised agricultural gangs, existing in some of the eastern counties.

In the first instance five assistant commissioners were appointed, but some changes of the staff took place subsequently. It was composed of the Rev. J. Fraser, M.A., rector of Upton, Berks (now Bishop of Manchester); the Hon. Edwin B. Norman, M.A.; the Hon. Edward Stanhope, Mr. J. J. Henley, M.A.; Mr. Frederick H. Norman, M.A.; Mr. George Culley, B.A.; Mr. Robert F. Boyle, Mr. Henry Tremenheere, and Mr. C. W. Campion. They were furnished with carefully prepared instructions, including tabular forms to be filled up by employers, and queries and circulars to employers, magistrates, clergymen, and others, explaining the object of the inquiry and inviting their co-operation.

The methods pursued by the assistant-commissioners in this inquiry seem to have been substantially the same, with variations adapted to the localities with which they had to deal. "I selected," reports Mr. Fraser, "a certain number of poor-law union areas in each county, as sample districts; visited these parish by parish, and endeavoured, through the medium of public meetings, convened by the parochial authorities for the purpose of discussing the various points of interest embraced in the inquiry, to give to every person who had either thought about, or was acquainted with the subject, an opportunity of expressing his opinions and imparting his information. Above all things, I was anxious to avoid the suspicion of holding, or seeming to desire to hold, packed or partisan meetings." In some cases he selected groups of parishes in particular unions, and held a collective meeting for each group. At these meetings there was often "vigorous and sustained discussion," and in all cases minutes of the results arrived at were taken, and vouched either by the meeting or the chairman. In addition, a large number of inquiry circulars were issued—to which circulars replies of varying degrees of value were received. And, further, Mr. Fraser says that he "eagerly seized every opportunity that came within his reach of obtaining the opinions, not of the land-owners and clergy only, but of farmers, farm-labourers and their wives, medical men, teachers, and other persons who could throw any light upon the subject of the inquiry." Mr. Culley states that, before visiting each union, he asked the guardians to meet and discuss the question in his presence; met benches of magistrates; sometimes attended parish meetings; inspected the schools and cottages, and "received evidence from all classes of persons."

The result of this systematic and searching inquiry, and of the selection of certain districts in each county which might be considered typical, is that the whole country has practically been brought under review, and, as the commissioners state in their second report, "*a picture of the various conditions of agricultural life in England, so exact, so impartial, so valuable, both on account of fulness of detail and comprehensiveness of view, has never before been presented for the consideration of Parliament and the public.*"

The inquiry was not, however, confined to England, but embraced Wales and Scotland. The first report, on a portion of England, was presented in October, 1868; the second, on the rest of England, in October, 1869; the third, on Wales, in March, 1870. The reports and appendices are contained in six volumes, containing above 2,000 pages foolscap.

The following summary relates to England only, and deals separately with the report of each assistant commissioner. It, of course, does not profess to be exhaustive; only so much of the reports being noticed as illustrate the condition of the rural population in regard to their dwellings, and to education and morality. Even in respect to these it has been necessary to pass by numerous statements, more or less serious in character, and to select the most striking and important, as the only mode of placing the subject before the reader within reasonable compass. Nor can even the adoption of that method place before the public the worst features of the cases; since some of the facts stated in these volumes are of such a character that, in the interest of public decency, it is necessary to suppress them.

Lastly, to prevent misconception, it is needful to state that this epitome is intended, not to present a perfect picture of English rural life among the labouring classes, but only certain aspects of that life. There are, happily, villages to which the shocking descriptions contained in these blue-books do not apply; just as there are some decent dwelling-houses, and exemplary individuals, even in the midst of wretchedness and degradation. It is the dark side of the picture only that is given—designedly given, because the other side has been already sufficiently exhibited, and the whole truth has been unknown, or has been ignored. The facts here set forth are not necessarily in contradiction to Sir Roundell Palmer's descriptions of *some* villages, and of certain of their poor inhabitants; but they conclusively prove that, as descriptions of the general condition of the rural parishes Sir Roundell's rosy pictures are contrary to fact, and, without being designed to do so, are calculated to seriously mislead the English people.

I.—REPORT BY THE REV. J. FRASER, M.A.

NORFOLK, ESSEX, SUSSEX, GLOUCESTER.

The Homes of the peasantry.

The following is the general description to be found in this report:—

It will be observed, upon reference not only to my notes of meetings, but to the special body of evidence upon this subject collected out of my returns, that nothing can be more widespread than the feeling entertained, nothing can be stronger than the language used, about the general condition of the cottages of the peasantry, certainly in every one of the agricultural districts, almost in every one of the parishes, which I have visited. In one return they are described as "miserable"; in a second as "deplorable"; in a third as "detestable"; in a fourth as "disgrace to a Christian community." Even where they are spoken of in favourable terms, it will generally be found that if adequate in quality they are inadequate in quantity; and that some rich landowner, "lord of all he surveys," and having exercised his lordship by evicting so much of his population as were an eyesore or were likely to become a burden to him—still employing their labour but holding himself irresponsible for their domicile—has, by a most imperfect system of compensation, built a limited number of ornamental, roomy cottages, which he fills with his own immediate dependents. Out of 300 parishes which I visited, I can only remember two where the cottage provision appeared to be both admirable in quality and sufficient in quantity.

The majority of the cottages that exist in rural parishes are deficient in almost every requisite that should constitute a home for a Christian family in a civilised community. They are deficient in bedroom accommodation, very few having three chambers, and in some parishes the larger proportion only one; they are deficient in drainage and sanitary arrangements; they are imperfectly supplied with water; such conveniences as they have are often so situated as to become nuisances; they are full enough of draughts to generate any amount of rheumatism; and in many instances are lamentably dilapidated and out of repair. [A detailed description, and also "the natural history, so to call it, of these miserable, ruinous dwellings" is given.]

It is impossible to exaggerate the ill-effects of such a state of things in every aspect—physical, social, economical, moral, intellectual. Physically, a ruinous, ill-drained cottage, "cribbed, cabin'd, confined," and over-crowded, generates any amount of disease—fevers of every type, catarrh, rheumatism—as well as intensifies to the utmost that tendency to scrofula and phthisis which, from their frequent intermarriages and their low diet, abounds so largely among the poor. Socially, nothing can be more wretched than the condition of "open" parishes, like Docking, in Norfolk, and South Cerney, in Gloucestershire, into which have been poured remorselessly the scum and off-scour of their "close" neighbours. . . . The moral consequences are fearful to contemplate. "I only wonder," writes one clergyman to me, "that our agricultural poor are as moral as they are." Modesty must be an unknown virtue, decency an unimaginable thing, where, in one small chamber, with the beds lying as thickly as they can be packed, father, mother, young men, lads, grown and growing-up girls—two and sometimes three generations—are herded promiscuously; where every operation of the toilette and of nature—dressings, undressing, births, deaths—is performed by each within the sight or hearing of all; where children of both sexes, to as high an age as twelve or fourteen, or even more, occupy the same bed; where the whole atmosphere is sensual, and human nature is degraded into something below the level of the swine. It is a hideous picture, and the picture is drawn from life.

These general statements are fully sustained by the descriptions of particular parishes. "Lamentable," "deplorable," "shameful," "detestable," "a disgrace to a Christian community," are the epithets applied to the dwelling-places of the labouring poor in numerous parishes. The overcrowding is dreadful. In many cases the cottages have but *one* room; in others but one, or at the most two bedrooms, and in these large families are huddled together, without the slightest regard to health, to decency, or to morals. Of a Norfolk parish (Sedgford), in which the Ecclesiastical Commissioners hold 2,000 acres, the Rev. J. A. Ogle, rural dean, says:—

Our cottages are generally small, badly drained, without the accommodation necessary for cleanliness, health, or decency. Many are crowded with large families of all ages and both sexes. It is not uncommon for seven, eight, or nine persons to occupy one sleeping room. Some have ten, and there are even cases of eleven all sleeping together in one room.

Of Horsford it is said:—

There are sixty-five cottages with only *one* bedroom, and sixty-nine with two bedrooms. Some of those with one bedroom are occupied, in one case by the parents and nine children; in another by parents and eight children; in another by parents and seven children; in another, by parents and two grown-up daughters and one grown-up son, and an infant, &c., &c. There are also six cottages with only one room for all purposes, at present occupied by single persons.

The following statement of a sanitary inspector in this district is yet more revolting:—

Cases of incest of the most horrible description, between fathers and daughters, brothers and sisters, are not at all of infrequent occurrence, in consequence of the crowded way in which the people are obliged to sleep in the cottages. Mr. Cattle took me for a drive one afternoon through his district and showed me some of the worst of these dens; some of them, such as the parish cottages of Taynton, ought to be condemned as utterly unfit for human habitation; and speaking generally, anything more deplorable than the way in which large masses of the population in the neighbourhood of Newent,—in Kilcote, Gorsley, Linton, and on Glass House Hill,—are housed cannot be conceived. The state of their homes tells upon the whole physical condition of the people. Many of them never wash; the flannel undervest is perhaps only taken off when it is worn out.

Another sanitary inspector puts the case still more strongly when he says:—

Cases have been known of a grown-up brother and sister, and of a mother and grown-up son, occupying the same bed. People do not attempt to disguise these facts, and generally regret them, but say, "What can we do?" *The common lodging-houses in the city of Norwich, as regards ventilation and provisions for decency, though filled with mendicants and tramps of the lowest class, are patterns of comfort compared with many of the homes of the agricultural poor.*

General condition of the people.

The description given of the neighbourhood of Berkeley, Essex, is probably applicable to hundreds of others:—

Many of the cottages ruinous, and unfit for human habitation; a low wage-rate, and a correspondingly low social and intellectual condition of the people; a great number of apparently truant children; a great aversion on the part of some of the worst-housed old people to take refuge in the workhouse, though they would be infinitely more comfortable there. The most wretched dens that I saw inhabited were such as had been erected by squatters on the waste.

And this is an assistant-commissioners' report of a district in Sussex:—

The physical, social, and educational condition of the labouring class appeared to me to be low. Many cottages which I saw in the parishes of Newent, Linton, and Taynton are simply unfit for human habitation. There are large areas nearly destitute of schools, or only provided with inefficient ones; and in the wild tract of country round Mayhill there resides a population, probably upwards of 1,000 in number, wild and almost savage in their habits, who seem to lie entirely out of the pale of civilisation. I do not know when I have felt more depressed, or more conscious of the difficulties that surround this great question, how to elevate the condition of the rural poor, than after my return from a drive of inspection which I had been taken by a medical gentleman whose practice lies in this district, and in which I had seen type after type of social life almost degraded to the level of barbarism. The houses of the people are widely scattered; the lanes and field footpaths in winter sometimes are ankle deep in mire; the schools are often inconveniently situated.

Moral condition of the people.

It is evident, from all the reports, that the two deepest stains on the moral character of the English peasantry are drunkenness and unchastity. "Only by slow degrees and by persistent effort can we expect to rid the English peasant's mind of the notion that a holiday means a day of drunkenness and profligacy." The Harvest Feast is described as a source of great drunkenness, and the following sketch of what frequently happens is given:—

The harvest ended, the master sometimes gives his men a supper at his own house; but that is the exception. He more generally gives a sum to be spent by them in supper at a public-house; after this supper, which is sometimes attended by persons of both sexes, and at which the language, the songs, the utter absence of decorum, the drunkenness and riot surpass, I believe, all, and more than we can conceive to be possible, amongst a society calling themselves Christians, the harvest party, half stupefied by the debauch of the previous night, start "begging largesse." This largesse gathering is not confined to their own parish, but is extended from house to house throughout the district, wherever a friend or tradesman of their employer is to be found. At some places they get beer, at others they collect money, stopping at all the public-houses in their way; and the sum so collected, if sufficient, is spent in another supper, but more often expended wholly in beer. Respectable men, who at other times never enter a public-house, are frequently thus seen disgracing themselves, and speak with bitterness of the tyrant custom which compels them to do as others do. The consequence is that the harvest debauch is oftentimes prolonged for days.

Unfortunately for the character of the female sex,

the facts which are easily proved against women are less easily proved against men; but it must be remembered that nearly all the statements bearing upon the question of female unchastity are equally conclusive in regard to the immorality of the other sex. Of the county of Norfolk, Mr. Taylor, solicitor, of Norwich, makes the startling statement that

One child out of every ten is illegitimate. According to the last census, among every twenty spinsters and widows between the marriageable ages of twenty and forty there was annually one bastard, while, in round numbers, there was but one legitimate child born annually among three married women of the same age.

We get a glimpse of one of the causes of this sad state of things in the statement made at a meeting at North Creake, by Sir William Jones, that "he was afraid many of the beerhouses were little better than brothels. So strong is the competition that many houses keep a loose girl as an extra attraction."

The physical condition of the people destructive to morality.

The statements under this head are what might have been expected. "Morality and decency are all but impossible." "A great deal of unchastity is owing to the promiscuous way in which many families live." "Half the fruit of the schools is lost through the way in which the people are herded in their homes." In one case it is stated that the crowding resulted in horrors "too awful to relate." "I am convinced," says the Rev. C. Grain, that "until better cottage accommodation is provided, the instruction given either in church or school will be comparatively useless in forming habits of decency and morality," and he suggestively adds that he fears that "many of us, from long habit, pass by it unnoticed."

Educational condition of the people.

The Governor of Gloucester County Gaol thinks that the crass ignorance of a large proportion of our agricultural population cannot be overestimated. He attributes it principally to neglect of opportunities within their reach, and that neglect to the apathy or cupidity of the parents. The children of ignorant parents seem to him to be more ignorant even than their parents; there is a kind of accumulation of stolidity.

The farmers are disagreed upon the point whether education is an advantage to the labouring man, or not. On this point we give two extracts:—

There was a very general and liberal desire manifested by the gentlemen who met me at Scole, most of whom were tenant farmers, to see the education of the agricultural labourer improved. After some remarks to that effect, one of them said, almost pensively, "Not that the educated man can dig a ditch any the better." "Nor any the worse," said another. "Well, that's true," was the frank admission in reply.

Mr. Oldfield: Would you consider your yardman to be a better man if he could read?

Mr. Pell: All other qualities being equal, I should.

Mr. Oldfield: I was away from home about turnip sowing time, when a good man of mine made a mistake because he could neither read nor write; he sowed me green round turnips instead of swedes. (Laughter.)

Of the character of the existing schools Mr. Fraser says that, roughly classifying them, he should say that one-third are efficient, one-third useful, but capable of much improvement; the remaining third, as places of education, utterly valueless. "There is," he adds, "a paramount, pressing, immediate necessity for improving the condition of *two-thirds* of our existing schools."

Mr. Fraser states that "But for the zeal and activity of the clergy, and their large sacrifices—not only of money, but of labour and of time—in three-fourths of the rural parishes of England there would either be no school at all, or, at best, only the semblance of a school"; but this praise is somewhat qualified by a description of "the apathy and low moral tone of the parents, exhibiting itself in indifference as to whether their children attend school or not, and in their retention at home on every trifling pretext."

Yet even these are found to exist chiefly where the school is, or for a long time has been, notoriously inefficient, or where no very vigorous efforts have been made by the clergyman and school managers to awaken a higher sense of duty. There is the greatest possible difference in this respect frequently observable between two immediately contiguous parishes: in the one, everything betokens activity, interest, co-operation, progress; in the other, you see as plainly the symptoms of torpor, disunion, disorganisation, and decay. I believe myself that where this apathy exists it is because the people want stirring. An active, zealous clergyman coming into one of these stagnant parishes has been known in a few months to work wonders.

Of the result of individual energy on the part of individuals, as well as the want of it, we have abundant illustrations. "There has never been a resident clergyman, which has told unfavourably on the condition of the parish," is a frequent statement. Of an Essex parish it is said:—"There has been no resident clergyman until the present, for fifty years, and consequently the people have had very little done for them spiritually or educationally." "There used to be a school at Little Maplestead, kept in a cottage, but the parson broke it up; he didn't know why," says one witness. Sometimes disagreement between the clergy and his parishioners stands in the way of education, as at Tivetshall, Essex, where "there is practically no school within reach of the labouring poor, in consequence of a difference between the rector of the parish and the owner of the land on which the building stands"; and at Brandistone, where "there is a good school-house which has been closed for upwards of ten years, upon some point at issne between the clergyman and his people, as to how to deal with the Dissent that exists in the parish." A Gloucester farmer also tells of "a flourishing night-school in the parish in which he lived," but which was "knocked on the head by the clergyman's wanting the exclusive management of it." The Weston school "is happy in attracting to itself the interest of the squire; but I believe it does not reap much advantage from the residence of the clergyman, who is both infirm and aged."

At Gissing (Essex) "there is no public day-school, nor a Church Sunday-school. At the Wesleyan chapel there is a Sunday-school and a free school for two half-days in the week. It is not surprising that a Gissing shoemaker—

Considers the village has been wonderfully neglected. There would not have been a bit of a charity school in the place if it had not been for the Wesleyans. Never saw a parish in so bad a plight in his life.

A woman's statement respecting the same place is equally suggestive:—

Whatever the children know, they got at the Wesleyan Sunday-school; she and her husband both got their learning there. The parish, as long as she can recollect, has been in the same state as now, neither better nor worse. In her neighbour's cottage is a family of six children, all at home (as wild a brood as I ever saw); the only learning any of them can get is at the Wesleyan Sunday-school.

II.—REPORT OF MR. CULLEY.

BEDFORDSHIRE AND BUCKS.

The cottages.

Mr. Culley's summary under this head is as follows:—

Of the villages which I visited in Bedfordshire I saw the worst specimens of cottages in Salford, Sheeplane (Potsgrove), Tilsworth, Toddington, Sharnbrook, Swineshead, Thurleigh, and Biggleswade; in Bucks, in Cublington, Oving, Ickford, Long Crendon, Oakley, Shabbington, Stewkley, Winslow, Maids Moreton, Ivinghoe, Great Missenden, Burnham, and Hitcham. There are cottages in these twenty-one villages, in some of them many, quite unfit for human beings to live in; in five of them, viz., Salford (where the cottages belong to All Souls College, Oxford), Tilsworth, Sharnbrook, Swineshead, and Maids Moreton, as bad specimens as any to be found belong to the landowners; in five of them most of the bad cottages are built on the waste; and in the remaining eleven they belong to small freeholders and speculators.

"Wayside hovels," "simply execrable," "mere pigsties," "built with mud," are the phrases used in relation to particular places.

Morals and Education.

Of the Ridgmount (Beds) girls it is said that "their immorality is very great," and it is attributed to "the plait and lace work, which is not in its nature an employment to keep them out of mischief." "The females," says the Rev. A. Bloomfield, of Barton:—

Are employed in straw plait, the effect of which is to keep at home all the females, hence a good deal of immorality in the young, and morality held little in esteem. I consider morality at a low ebb in South Beds.

In the Ampthill Union very few of the inhabitants can sign their names, and at other places the "education of the great mass is insufficient," because the children are taken away too early from school. This is the state of things at an inquiry in Stratton (Beds) parish:—

All boys between ten and thirteen years. None of them had been at school after ten. Nine of them could read a little. Two could not read at all. None of them knew the name of the Queen. One knew what was meant by the Queen. Eight could spell their own names, three could not. Ten out of the eleven did not know the name of the county they lived in, and none of them knew the chief town in it.

Aston Abbots is in so dark a condition educationally, that "Mr. Thornton told the assistant-commissioner that he could not find a man who could read to make parish clerk, and that he was teaching a man to read under promise of making him clerk if he could read in three months." Opium-eating also much prevails in this district:—

The women eat opium very much: they go into a shop and say, "I'll have twopence or threepence to-day," meaning opium; with which the shopman supplies them without asking them what the twopence or threepence are meant for.

III.—REPORT OF MR. NORMAN.

NORTHAMPTONSHIRE.

The cottages.

These rarely have sufficient accommodation. "I would not keep a pig in them," says a clergyman of some of them. In almost all the villages there are cases of serious overcrowding. A Chapel Brampton witness says:—

I have known cases of one, and sometimes two, married daughters living with their husbands in a small cottage with their father and mother and grown-up brothers and sisters. I was in a cottage a few days ago, which measured 16 feet by 18 feet, in which lived an old man eighty-four years of age, his son and son's wife, and eleven children.

A Northamptonshire lad.

This is not a solitary case:—

I live at Cold Higham. I don't know what my Christian name is. I have never been baptized. I live with my mother. My father is dead. I am twelve. I don't know whether I was twelve last year or this. I don't know when my birthday is. I have never been to school or to any place of worship. I have five brothers and sisters at home; one of them can read. There is one bedroom in the cottage.

IV.—REPORT OF THE HON. E. STANHOPE.

LINCOLNSHIRE, NOTTS, AND LEICESTERSHIRE.

The cottages in some parts of these counties seem to be as bad as anywhere. "The inmates," to quote the language of one witness, "lie as thick as thieves and live like pigs." But, instead of repeating statements already made, we give some interesting extracts relating to the

Moral condition and the Occupations of the people.

The supply of schools is satisfactory—a fact due "almost exclusively to the self-sacrifice of the clergy." But the results are "extremely unsatisfactory":—

The instances of ignorance in these districts which came under my notice far surpass anything that I met with even in ganging villages. And what tells worse still for the future of this portion of the population is, that the ignorance is greatest among the girls. It should nevertheless be added, that this state of things affects many rural parishes in Leicestershire, even a long way from the manufacturing towns.

Of 180 children, over ten, employed in field-work in Lincolnshire, examined by the commissioners, 42 could not read or write, 36 could read only, 60 could do both a little, while only 42 had received a satisfactory education in those respects. "Field-work" is at the bottom of much of the ignorance and degradation; for it not only takes the young people from school, but demoralises them, as well as keeps them ignorant. Thus—

Of the potato districts, it is said, "I believe children are corrupted by what they hear in the fields when very young." "There's nothing good to be learnt there." "The girls are very depraved." "The talk is dreadful there." "It's a disagreeable thing to go among a company of women at work." "It's a bad thing for girls, there is all sorts of language." "It's the root of what is bad. There's men that'll boast to hear their children bravado the most."

The "pea-pullers" of Notts are described as a demoralised set; the women appearing to be particularly distinguished for downright blackguardism. This is the melancholy description given by the rector of Waddington (Lincoln):—

Many of the children employed in field labour never learn to read and write. They are usually sent to a Sunday school; but scarce anything can be taught thus, when the body is exhausted from the week's work, and the mental powers are dormant. Taking the lowest standard of a sufficient education for an agricultural labourer, *i.e.*, reading, writing, and some knowledge of arithmetic, with an elementary knowledge of Scripture, and the formularies of the Church, I believe that *more than one-half of the population is growing up without it.* I believe that of the adult population about one-third can neither read nor write.

The Agricultural and the Manufacturing districts compared.

As in some quarters an opinion very unfavourable to the moral effects of the factory system prevails, the following statement of Mr. Fletcher, of Langtoft, is deserving of quotation:—

Comparing the children of the labouring class here with those in the manufacturing district with which I was previously acquainted, I should say that their intelligence is lower, and that they are far more prone to indecent language and immoral practices. I could mention cases of early depravity on the part of female children of which I had no experience whatever during fifteen years' residence among cotton-spinners.

Of farm-servants Colonel Amcotts says that, in Lindsey and the neighbourhood of Lincoln, the "whole moral tone is deplorably low."

They know nothing of delicacy, little of decency, and are not in the least aware of incurring degradation by standing in the market-place at statutes to be hired. Bastardy is not looked upon as a disgrace in woman, nor is any discredit thrown upon the offending man.

Mothers and their Children.

Mr. Ellis, a Lincolnshire surgeon, makes this painful statement:—

The mortality among infants is very great in this district; 50 children under three months old died during 1865-6. The mothers leave their children to go out to work; even children that are suckling are left a whole day—often thirty-five children in the charge of one old woman. Sometimes they give them Godfrey's (opium) to keep them quiet while they are out. Twins and illegitimate children almost always die. I know a case here where a woman has had five or six children, all of whom have died, having been given opium to keep them quiet.

V.—REPORT OF THE HON. E. B. PORTMAN.

CAMBRIDGESHIRE AND YORKSHIRE.

The Cambridgeshire cottages are reported to be "miserably deficient" and "wretchedly bad." "*Labourers, as a rule, are worse lodged than cattle, and less cared for,*" says Capt. Catlin. Yet, says the commissioner, some of these cottages "belong to persons quite able, pecuniarily, to put them into good order." "We have some most flagrant cases of immorality, owing to the wretched bedroom accommodation," says a Burwell witness.

Of course, of some of the parishes of which these statements are made we are told that "morality is at a low ebb." The "prevalent immorality is chiefly owing to the crowded state of the cottages and want of proper sleeping accommodation." Of Caxton it is said: "This is a poor miserable district. There is little done for the poor people.

The moral state of the people of Caxton is very low."

Statute Fairs.

A witness residing at March thus describes what is less familiar to the inhabitants of large than of small towns :—

Field girls cannot get places as servants in respectable families. They are hired at statutes. The statutes are just like a slave market. Boys ranged on one side of the street, and girls on the other, waiting for hire. They are pulled about and turned round like buying a slave. I consider the state of education even among the middle class at a low ebb. Heads of labouring families don't care about education.

State of Education in Cambridgeshire.

This is stated to be in many instances "lamentably deficient" :—

The old and middle-aged cannot, with rare exceptions, either read or write, and consequently they place no value on learning, but think it far more important that a child should go out, as soon as it is able, to earn its daily bread. In many parishes it is stated that it is very rare that a couple, when they come to be married, can sign the register. The practical working of the system of field-labour with regard to education is that now, as a rule, boys leave day-schools entirely at nine years of age, never to return.

Of one parish it is said, "The parents are so uneducated themselves that they do not know the value of education, and do not care about sending the children to school." Of another, that in "the five years ending 1866, 42·25 per cent. of the signatures in the marriage register were made by marks." Of another, that very few can ever sign the marriage register, and that many of the farmers are very illiterate. Of a third, that "the majority of our country lads are growing up in great ignorance, and consequently, in many instances, thoroughly demoralised."

Homes in Yorkshire.

It is a relief to have the statement that there is much comfort in the cottages of this great county, but still there is plenty of overcrowding even there, and with the usual results, so that one Yorkshire witness (Mr. Norfolk, of Beverley), despondingly says :—

As to the existing class of adult labourers, the "right hand" of the British farmer, the fathers of future tillers of the soil, upon whose labour so many depended, little could be done for them, and that little useless in elevating their moral *status*, so long as those who alone had the power to provide suitable dwellings, were content to herd them like swine, and knowingly permit a state of things to exist which was a disgrace to civilisation and to England as a nation.

It should be added that the inquiry was limited to the agricultural portions of Yorkshire.

Education in Yorkshire.

Whether in consequence of the higher rate of wages, or the absence of the gang system, the state of education is better than in Cambridgeshire, and, unlike most witnesses elsewhere, an East Riding witness says :—

The feeling of parents generally is that parental duty is not fulfilled if their children have no education ; this feeling appears to grow with those parents who have not had that advantage, and in this part of the East Riding of Yorkshire the children generally attend a day-school about nine months in the year.

Nevertheless, the report states that there is great need for improvement.

From the time of commencing regular service in Yorkshire the lads rarely get any instruction at all. No books are supplied to them, and but little is done to encourage them to spend their evening profitably. The masters take no heed about it. Again, the lads who live at home in the villages too often spend their evenings in the pothouse or idling about the street, except where you find a considerate landlord, an energetic clergyman, or some kind and benevolent people resident in the village, by whose aid a reading-room or a club-room is kept up, where the labourer can spend his evening by a good fire with books and papers, and free from the temptations of the beerhouse. The employer is too often worse educated than his labourer, and is utterly unaware of the responsibility of looking after those in his employ further than to see that they do their work.

Some of the individual cases are disheartening enough. Thus of Easingwold it is said :—

This town is in a most dilapidated state. The school is apparently useless under the present master, and the influential persons in the town are averse to any inquiry into a legislative interference with the present state of things.

At Egton there is retrogression :—

The state of education is less satisfactory than it was. The proportion attending school is very small ; the older persons can read better than the rising generation.

And a Bedale witness distinctly states that deficient state of education "is frequently caused by the insufficiency and neglect of the clergy, and occasionally by the poverty of the parents."

Morals.

Of statute-hiring in Yorkshire the Rev. J. W. Peel says:—

It is degrading and demoralising, and is only worthy of a country in the lowest state of barbarism. It might easily and very advantageously be changed for the system of hiring at register offices, if it were not for the pig-headedness of people who are averse to changing a bad system for a good one, and for the immorality of the females, who know that if the system were adopted they would have to conduct themselves with propriety so as to ensure a character.

How little they now do so may be judged from the statement of the Market Weighton clergyman, "I should say that young women lose what should be their honour before they are married."

VI.—REPORT OF MR. CULLEN.

OXFORDSHIRE, BERKSHIRE, DERBYSHIRE, AND HERTS.

The cottages.

In Oxfordshire half described as "bad" and half as "good," as "fair." Horses or cattle are better provided for than the labouring poor, says one witness. Berkshire appears to be badly off. "I could mention frightful results of the present system of dwelling-houses," says a Berkshire witness." George Slade, with three sons and one daughter, all grown-up in one bedroom, most like pigs, sir" was told the commissioner by a Brightwaltham man. This is written of Chilton.—

In one cottage, at this time, in *one* bedroom sleep, 1. An old woman between eighty and ninety, who is unable to leave her bed. 2. A man about fifty. 3. His wife. 4. A son of twenty. 5. Ditto, eighteen. 6. Ditto, seventeen. 7. A daughter, sixteen. 8 Ditto, nine.

The report of the Herts cottages is very bad, and the morality of the labouring districts is "very low."

There is a flavour about the following statements by the Rev. R. Hooper, of Upton, Berks, which apart from its facts—induces us to quote it—

The girls go out to service when about 13 or 14 ; and those who remain for field service invariably fall from virtue. This I attribute to hereditary example. Mark this, if you please ; all the teaching, all the preaching, you can give seems to have no effect on this point. I don't mean whoredom but fornication before marriage. The cottage accommodation in this parish was and is simply abominable ; but my chief farmer is building every year some admirable cottages. Will this correct the above sin? It may go far to do so, but as long as children can point to their parents I am afraid we shall have uphill work. Till I came here there was no school; I built a capital school by my own exertions, and mainly supported it out of my own pocket. I have no Government assistance, and do not want it. Being a Liberal in politics, I do not refuse admission to the children of Dissenters, although I have only one Dissenting family in the village. When Mr. Gladstone disestablishes the Church, my school shall be a private school, and not in his power.

Of Hessop, in Derbyshire, Col. Leslie's agent says :—

There are plenty of schools about here, but there is not that earnestness among the parents and the parish ministers here that you will find in the north. The cause of this lamentable fact ought to be sought out and cured, now that church questions are so much the rage of the hour.

VII.—REPORT OF THE HON. E. STANHOPE.

DORSET, KENT, CHESTER, SALOP, STAFFORDSHIRE.

We have not dealt with the question of wages, but as the fact has an important bearing on the general condition of the people, we may state that wages are lower in Dorset than in any other county; the amount being from 7s. to 8s. a week with cottage, and 9s. without. Pages might be filled with descriptions of the low and degraded state of

The Dorsetshire labourers.

The Rev. J. Warre, of Bere Regis, says that the condition of the labourer, is, perhaps, improving ; but still

He is miserably housed. He is under-fed. He seldom touches any fresh meat. The wives do not know how to cook it, and if they did, they have not the means of doing so. Even their supplies in the necessaries of life is sometimes insufficient. A clergyman assured me that he had seen a piece of uncooked mutton, supplied to a labourer's wife, thrown under the table for the cat to eat. She did not know how to cook it.

The Dorsetshire Cottages.

These appear to be as bad as the wages, being, says the commissioner, "more ruinous and contain worse accommodation than in any other county I have visited, except Shropshire."

Such villages as Bere Regis, Fordington, Winfrith, Cranbourne, or Charminster (in which there is an average of seven personsto a house), together with others described in the evidence, are a disgrace to the owners of the land, and contain many cottages unfit for human habitation. Nor can this condemnation be confined to large open villages. The parish of Batcombe, for instance, with an acreage of 1,109, has within its limits twenty-three cottages occupied by agricultural labourers, of which eleven have one bedroom only, and in five of these families with three or four children are sleeping. In the forty-two parishes comprised within the unions of Cerne and Wibourne, no less than 314, or 16 per cent., of the cottages had one bed-room only, and 113 of these contained a family with three or more children. What is called a second bedroom is often, too, a mere apology for one, and is sometimes described as "a closet not closed" from the bedroom.

In fairness to the landlords, it should be mentioned that one great difficulty in the way of improvement is the fact that many of the cottages are let on long leases, and the landlord has therefore no control over them.

How Labourers live.

Speaking generally of the diet of the labourer, the commissioner says :—

There can be no doubt that in the greater part of these counties the labourers are sadly under-fed, especially when not allowed to keep a pig. In such a case, unless their earnings very far exceed the usual average, even those men who are most regularly employed have to be content with a diet which consists almost entirely of bread, potatoes, and cheese. The wife of a Dorset shepherd in regular work thus described her food to me :—"We don't have a bit of butcher's meat not for half a year; we live on potatoes, bread, and pig-meat, and are very thankful if we can get a bit of pig-meat ; we often sit down to dry bread. For harvest dinner we sent out some boiled potatoes, a bit of cabbage, and we put a bit of fat to the potatoes." A family with three children earning, and "who have never had sixpence from the parish," "buy a little pig-meat ; we use it with the potatoes, we don't have a dish of pig by itself ; at harvest we eat some cheese, but not at any other time. We don't often get potatoes." "Their diet is bread and cheese and potatoes, with a little bacon in the families that are best off. But for the last few years pigs have not been so common." And this is in a county, in parts of which, "fuel is so scarce that the families as a rule never have a fire, except at meal-times, even in the depth of winter." In Cheshire hardly any labourers eat meat at home, though some few can afford a little occasionally on Sunday. Potatoes with butter milk if they can get it, is the ordinary food ; sometimes a little bacon as a luxury. When a labourer's wife takes his dinner to him, it is then either hot potatoes in a covered basin, or else gruel thickened with a little treacle or sugar." In Shropshire again the wife of a waggoner in constant employment was last year "four months without any bacon or meat because the pig had been a little one. We had nothing but potatoes and salt, bread and water." And another had her "pigsty out of repair, and so killed no pig at Christmas ; will have to do without bacon this year." In one Staffordshire village the diet of the labourer is almost wholly bread, cheese, and potatoes ; they never eat butchers' meat, and many of them get no bacon. But what I think they miss most of all is milk, which cannot be got, and is a great loss to young children."

Cottages in the five Counties.

Of those in the Maidstone district it is said that "they may not be worse than in other counties, but they are emphatically bad," and "the sanitary arrangements are horrible," and "so contrived as to sap the foundations of morality, religion, and health." In Cheshire they are "bad." In Salop they are "infamous."

The facts stated justify this description, but we quote but one :—

The houses in Bishop's Castle are deplorable. The majority have only one bedroom, and as some will keep their girls at home, in some cases grown-up boys and girls are sleeping in the same room. Mr. Griffiths says that it is not at all an uncommon thing for a bolster to be placed at each end of the bed, so that all the family sleep in it, with their feet towards the middle. On a recent occasion, the vicar going to baptise a child found five or six children in a bed with the mother, in which the father would have to sleep.

In Staffordshire, in sixty-three parishes, one-fourth of the cottages had one bedroom. One frightful case is mentioned, but as it is admitted to be exceptional, we refrain from quoting it.

How Kentish Farm servants are treated.

The following is a sketch of the farm-servant, as given by the Rev. E. Hammond, of Sundridge :—

He returns home after a long day spent in the service of his master, generally fatigued, often wet since the morning. The same indifference to his comfort is *not* manifested in all farm establishments, nor yet is common attention to them by any means the rule. Here and there, but not generally, there is a fire accessible, where he may restore his frozen circulation, and do something, at least, towards drying his working apparel. When a little comfortable, he may take a candle and amuse himself, according to his taste. But what is the *rule* in this case? The foregoing remarks apply to the *exception*. Ordinarily, then, there is *no fire and no light* for the farm servant when the toil of the day is done. If there is a fire for his use he must light it himself, or if candles, he must either buy them or economise his stable allowance of five for two nights. Not unfrequently he will sacrifice his supper to go straight to bed, at which, having first deposited his *boots* to prevent them from freezing, he ensconces his person between a pair of sheets that defy all the colours of the rainbow for a hue that will match them. The stench of the chamber is intolerable in many cases, and no wonder, under the occupation of stable and labour-stained men and clothes, the men varying in number from three or four to nine or ten in a room on very large farms, and sleeping most objectionably, in most cases, two in a bed.

The Cheshire Salt-works.

The following information will probably be, to most of our readers, as new as it is painful :—

With regard to mortality, the employment of females in salt-works is to be deplored. A man, generally married, and a young woman are left for hours together unobserved, in semi-daylight, in a house so obscured by steam that they cannot be seen at a few yards distance. The man works in a state of nudity, with the exception of a pair of drawers. The woman has very little clothing on, her petticoats being necessarily short, so as not to impede her work. The constant perspiration engenders thirst, and is the probable cause of the great intemperance which is almost habitual to this class. These causes combined easily account for the degraded state of the women, who begin to work at an early age, having previously received little or no education. Instances of young women, who have had two and even three illegitimate children by different married man can be easily pointed out. The records of the union workhouse prove this to some extent, but not fully. The friends of a girl, under such circumstances, usually protect her when it is in their power, for owing to the low standard of morality the offence is looked upon as venial, and is simply termed "a misfortune." The prostitutes in the neighbourhood, and those who remove to the larger towns to continue their vicious course, have generally commenced it in the salt works.

Morality in Shropshire.

The Vicar of Bishop's Castle says :—

Bastardy is stated to be unusually common in this neighbourhood. Mr. Scales, master of the workhouse, says that out of thirty-eight women inmates, twenty-seven are girls with bastard children, and out of fifty-seven children, forty are illegitimate. The master considers the proportion twice as large as in any other union he knows of.

How these evils are to be remedied.

We close our extracts from this report with one of a remarkable character. It is from the pen—not of a Nonconformist and member of the Liberation Society, as might be supposed—but of the Rev. H. Maule, of Fordington, Dorset. The italics are his, not ours :—

The experience of forty-five years in two large agricultural parishes, combined with no slight acquaintance with large manufacturing towns, convinces Mr. Moule that a people can be no more *educated* than they can be made *religious* by any *act of legislation*. The evils of the present want of education are enormous; but they are too deeply seated to be touched by such means. By nothing will they be effectually relieved, but by a *general, serious, kind, and thoroughly practical drawing of the upper and middle classes of society towards the lower*. Sunday-schools conducted by voluntary teachers of true piety, and night schools conducted in the same way, notwithstanding their many deficiencies, have within Mr. Moule's range of observation done far more for the *true education of the working classes than day-schools*. *True Christian principle* fairly carried out *by numbers* would thoroughly educate the people. Nothing without this can do it.

VIII.—REPORT OF THE HON. E. PORTMAN.

HANTS, DEVON, AND CORNWALL.

The commissioner says that he has, from time to time, been told that the rural districts are far superior in point of morality to the towns, and goes on to say :—

I daresay they may be, and if the surveillance of the ministers of religion or of the employers of labour among a limited population is worth anything they certainly should be better; but at the same time, all who are acquainted with the agricultural districts know perfectly well that as a rule there is in every district a small town or large village in which are congregated the worst portion of the population of that district. In those centres are a mass of children growing up not only with insufficient education, but without any education at all, and subject to the influences of a vicious home; and it seems to me that this is the most difficult class to deal with.

Devonshire Cottages.

Still the same story! "Miserably bad"—"damp, dark, unhealthy holes"—"mere ruinous hovels"—with the usual addition, "Their condition is adverse to morality and decency." Canon Girdlestone says that—"In visiting the sick I am often obliged to take great care that my legs do not go through the holes in the floor of the sleeping-room in the room below."

Education in the South-West.

Some of the Hants farmers have a prejudice against extended education. One, who is himself a farmer, tells that :—

A certificate showing too much knowledge on the part of the lad would be rather an objection than an inducement to the farmer to employ him. *"Though he has been to school, yet he has good moral character," would be the words of a large class of farmers.*

And this is the melancholy description of one Hampshire parish :—

I believe the state of the poor generally to be unsatisfactory, from the absence of any resident gentry, and the almost entire absence of any means of education. There is no place of worship of any description that I know of, the nearest church being three miles off.

Badness of existing Schools.

A Devonshire clergyman thus accounts for the lowness of the educational standard :—

With respect to education in the outlying small parishes, I fear the standard is very low, and I have been surprised to find how this appears to be the case even where fair opportunities have existed for education; but my firm conviction, based on much thoughtful experience, is, that the real reason why such localities are low in standard and the schools neglected is "they are bad," bad in discipline, bad in teaching power.

In the moor districts there are many instances of whole families being uneducated, on account of the distance from any school. The curate of St. Colomb Major frankly says :—"There is what is called a national school, but this is a disgrace to the parish, and is badly attended. Education is at a very low ebb, and progress is stopped by the question of religious instruction."

IX.—REPORT OF MR. NORMAN.

SURREY, WILTS, WARWICKSHIRE, WORCESTERSHIRE, HEREFORDSHIRE.

Respecting the cottages in these counties we will only say that, notwithstanding its nearness to London, Surrey seems to figure as badly as the rest, and the houses and its inhabitants act and re-act upon one another with the worst results. This is a description of Bromyard (Herefordshire) :—

Many of the cottages are in the last stage of senility and decay. The windows are broken, the doors are far from wind-tight, or the roofs water-tight, and the bedrooms uncelled. In a block of nine houses, some of which are unfit for habitation, the owner has provided two out-door closets for the tenants and their families, which number fifty-three persons of both sexes and all ages!"

Nor is the report in regard to education better. Of one Surrey parish it is said :—

Many parents, from indolence and indifference, never send their children to school. Even those who attend regularly are quite insufficiently educated. They can hardly read. Writing is quite unknown among them. When they come to confirmation class they can hardly get through the service.

Of Warwickshire it is said that, "Few of the farm servants can read or write. Many can write only their name, and others cannot do even that!" Of Worcestershire—"There are many instances where, under a hardworking clergyman, the education is satisfactory; but they must be looked upon as *exceptions*. As a rule the education is unsatisfactory." Of Herefordshire—"In almost every parish will be found some parents utterly indifferent to education, and who never send their children to school."

The Farmers and Education.

Speaking of the subject of education generally, Mr. Norman says :—

I fear there are but few of the farmers who take a real interest in education. There are some, but not many, who think that a man is a better labourer if he has been educated than if he has not. The great majority, if not all, while not denying that a power of reading, writing, and cyphering should be possessed by every individual for his own sake, will not admit that any advantage thereby accrues to the employer. The number of farmers who take an earnest and sincere interest in education, and who are likely to make an effort to improve it, is unquestionably very small. I may add that, as a general rule, farmers are not at all aware of what the real state of education among the children of labourers is. If there is a school in the village, they often jump to the conclusion that all receive a satisfactory education. If they see maps in a schoolroom, they think that all learn geography; and they are too apt to judge of the proficiency of the school by the first class, in which, in fact, but few labourers' children will be found.

Clerical views of Education.

The views of some of the farmers appear to be sympathised with by some of the clergymen. Thus a Wiltshire reverend says :—

I don't think it is desirable to avoid all education; I think they should be able to read well; I don't care about their writing; I have no objection to their being taught to write, but they are always ready to learn it for themselves; I also think that some arithmetic is desirable. The clever boys who are educated at Christian Malford are not nearly as useful for field-work as others; the farmers won't have them. I am strongly opposed to over-education; the servant class have certainly been injured by it. The boys leave my school about the age of nine or ten; they can then read capitally. I never bother my head about writing; I don't find that they forget the reading they have learnt.

The Rev. A. Blocck, of Preshute (Wilts), says :—

Self-respect being but low, drunkenness is, I am sorry to say, a universal failing, and the habit of running into debt and deferring payment much too common. Under these circumstances it must not be surprising that education is not in a very flourishing condition in this place.

But *he* has, apparently, no fear of overdoing it, for he bitingly says of the labouring classes that :—

Having learned that they are held in *as high* estimation as the beasts of the stall, they may begin to think that they are in one respect superior, and be induced to seek, for its own sake, the cultivation of that talent which distinguishes them from the beasts, and which might in a while open to them purer pleasures than they at present even dream of, and might one day induce them to prefer the reading room and the institute to the beershop and the skittle alley.

Educational difficulties.

In many cases there is no school sufficiently near. Thus a Wolverton labourer says :—

There is no school at Wolverton, there never was one. The children have to go to school at Snitterfield (nearly two miles). This is too far; children cannot go above half a mile to school in winter.

And at Oxhill, Warwickshire, "the religious difficulty" makes the school which does exist comparatively useless :—

There is a Church school here under a mistress; also a Wesleyan Sunday-school, but no day school for non-Churchmen. Not one-third of the population of the parish are Churchmen; formerly the Church school was supported by all parties, but of late many of the subscriptions have been withdrawn, and there are many parents who are unwilling to send their children to it on account of the doctrines taught. There is no educational provision for their children; some go to Tysoe, distant two miles.

Statute Fairs and Mops.

"Mops"—another name for statute fairs—are thus spoken of in connection with Warwickshire :—

Mops are a great evil, the greatest evil that can be; they are a perfect heathendom; they do no good, except to the public-house keepers. Everything is done to make them as attractive as possible; in Warwick an ox is roasted whole in the streets. They are held in October in all the principal towns; they are among the most immoral things we have. It is a holiday for farm servants, and the only one they have.

But it is from a speech of the Rev. H. Baily, at a meeting of the Swindon Chamber of Agriculture, that we obtain the most vivid conception of the character and results of these rural gatherings.* We can cull only a few passages :—

I have taken some pains to ascertain the opinions of those best qualified to form a truthful estimate, I mean the county police, and I can safely say from documents now in my possession (from Durham, Yorkshire, Worcestershire, Berkshire, and Gloucestershire, besides our own officers) there is but one, and that a most decided testimony against the prevailing profligacy and immorality which prevail on these occasions. . . . As to fornication and adultery, words cannot sufficiently express the extent to which these are carried on, both by the married and single, who doubtless, up to the very time of leaving home to attend the fair, had led a virtuous life. This is not all: thieves, garotters, and desperadoes of the very worst type in large towns attend the mops, and reap in many cases booty by plundering the working classes. . . . A great amount of thieving is usually done, great riot and debauchery and other evils too numerous to mention, and at the same time no advantage is derived by those for whom the statute fairs were instituted. . . . And so the moral plague spreads like a fearful gangrene among the lower orders; all the efforts that the clergyman, the schoolmaster, and the philanthropist can bring to bear are powerless against this gigantic system of profligacy and crime.

* In connection with this subject we gladly note the following piece of intelligence in the *Times* of Jan. 1, 1872 :—"The movement set on foot by the farmers of Dorset to abolish the system of hiring servants at these fairs is likely to be successfully carried out. The Dorchester Farmer's Club considered the subject on Sunday evening, when the Rev. T. Bennett, of Toller Fratrum, brought forward the evils connected with the system. All the members present agreed to sign a declaration discountenancing the hiring fairs of the county towns, which are evidently now on their last legs.

X.—REPORT OF MR. BOYLE.

SOMERSET.

This report is wholly taken up with this county, and reveals a distressing state of affairs. On all the points—wages, diet, cottages, education, and morality—the accounts are as bad as they well could be. We can quote only one or two of the more noticeable facts respecting the cottages. Of Priddy it is said :—

The cottages in this parish are mostly squatter's huts, and most of them no better than stables, and some so filled that it is impossible that morality and decency can exist. I believe the bad cottages of the poor throughout the kingdom is a great source of immorality and bad health.—*Rev. C. Dimsdale.*

Here is another picture of "rural felicity"—the place Bulcombe :—

We saw another thatched cottage in which lived a man and wife and five children in one room. There were holes in the roof. In winter they have to move the bed about to escape the rain. For this he pays 50s. a year to a Bristol man. I asked Mr. C—— if he could not have got a better home for the money. It appears that he could, but the people are so listless they do not care. It appears they intermarry very much, to which is much attributed physical inferiority, as also to their living so much on nothing but wheaten bread. He was one of a family of fourteen, who used to live like rabbits, scarcely dressed, and if any one came into the village, scurry away like rabbits to hide their nakedness.

And this is the abode of John Holly, of Edlington :—

Lives in half an old dilapidated cottage on the moor, which looked as if it had once been good. Water comes up to the door in floods, and we had to jump two peat ditches to get there; they have a plank, but that had been removed. It has only two rooms, one above and one below; in it live a father, mother, two big sons, older than the eldest daughter, who is 19. She went to service, and came back with a child. She has just gone out again to a farmer's family. There are ten in the house altogether.

The Church as a Landlord.

There are two distinct statements showing that ecclesiastical landlords are no better than other landlords. Of Stoke St. Gregory it is said :—

Most of the property belongs to the Dean and Chapter of Wells, whose cottages are very bad. Ventilation is good, because the wind blows through the chinks in the walls of many of them. State of morality low; formerly a great part of the children were illegitimate, it is a little better now. A good deal of overcrowding.

And of Westbury this :—

The cottages are crowded, but it is difficult to interfere, as many of them are freeholds; the rest are held of the Ecclesiastical Commissioners. There is a good deal of crowding, especially now with the railway coming, as the navvies lodge in the village, and of course that is a bad thing. The cottages are of a bad class, *as is usually the case with the Church property, where little is done to repair them.*

In these cases clergymen are the informants.

Education in Somerset.

Under this head the Commissioner writes :—

It is an extraordinary fact how great a change the influence of an energetic man can work in a parish in a few years; but it is much to be regretted that if, after his death or departure the people fell into less efficient hands, his good work is undone in far less time than it took him to do. Parishes in which great ignorance prevails owe it materially to the lack of personal influence of clergyman or squire.

Is not this a significant comment upon the present system of patronage, which makes the appointment of the minister depend upon the caprice or interest of one man, who may have no other connection with the parish than that which arises out of his patronage rights?

We are indebted to Dr. Trevor, of Dulverton, for this description of the way in which geography is taught :—

Every school has a map of the Holy Land, and every good boy can tell how many feet the Dead Sea is below the Mediterranean; but they don't know any English geography; can quite believe Canon Girdlestone's story of the people he sent to Yorkshire, asking whether they had to cross the sea to get there. Their English geography only extends to where Brendon-hill rises, and an intimate acquaintance with where every stag in the county lies.

The Result of centuries of neglect.

The following is by the Rector of Walton, and is painfully suggestive :—

In face of rents increasing with the demand for land it is very difficult for wages to rise; the only means by which they could, would be a combination among the labourers; but that never occurs to them; they are a stupid, down-trodden race, and then they have not

the same opportunities of meeting enjoyed by people in the towns, who can combine, and form trades unions.

They are still very superstitious; the custom of roasting a cat alive, when any one is supposed to be bewitched, has not gone out. Recollects at a funeral seeing a bystander throw a handkerchief holding bread and cheese on the coffin, when he came to the passage, "Deliver us from evil." It is supposed to be a cure for for the king's evil.

Ample means of education; good school, excellent master; for farm-labourers and boys there has been a free night school all the winter for fifteen years; advantage not fully used. Cause, chiefly the ignorance and degradation at home, and this the result of centuries of neglect.

Frightful immorality.

We are embarrassed in dealing with the facts stated under this head; doubting how much should, from motives of delicacy, be suppressed, and how much told in the interest of truth. But a state of things so dreadful ought to be known, and it would, in our judgment, be false delicacy to ignore it. We, however, will pass by the particular cases described, and confine our extracts to general statements, and give them without comment.

The young women are very immoral: from fifteen to sixteen they take a summer's work, and after that life are not inclined to settle down into service or regular work. Nearly half the children are illegitimate, and women come to be married [a month or two before a child is born.—*Curate of Gaer-hill.*

They go on courting very long, and then marry just in time to save themselves; then it is all right; to have an illegitimate child is a disgrace; about one in twenty perhaps are illegitimate.—*Curate of Ponteland.*

Women seem to have a strange idea that as soon as they are engaged to be married they may begin: marriage only a seal. Many come to be married with child; but has rather stopped it by refusing to church such.—*Curate of Kingston.*

Most of the women when married are going to be confined. It is considered a misfortune rather than a fault.—*Curate of Carhampton.*

The girls go out to service, and many boys go away to other parts. Some of the girls may come home with child, either by a farmer or some labourer. In the latter case the labourer often marries her—not always. If he does not she usually comes home to be confined, and tries to get other work after her confinement, such as gloving, or sometimes field-work, for she cannot get into service. She then allows the parents something for the care of the child.—*The Commissioner on Wiveliscombe Parish.*

They marry very early, the men often only eighteen or nineteen, the girls as a rule pretty well gone in the family-way. There are not many illegitimate children, as the man generally marries her. Sometimes, however, has known the intention good, but put off so long that a child has come in the meantime. They have not the same ideas about the shame of it as we have. There is no infanticide, and women will work very hard to support a bastard.—*Dr. Wills, of Crewkerne.*

Is it surprising that one Somersetshire clergyman should acknowledge that "since he has been in a rural parish *he has had his ideas of Arcadian simplicity very roughly dispelled*"?

XI.—REPORT OF MR. TREMENHEERE.

LANCASHIRE, CUMBERLAND, WESTMORELAND.

In Lancashire, as in Yorkshire, only the agricultural parts of the county are dealt with, and, apparently, the proximity of the manufacturing districts has a favourable influence; for the diet is described as ample, and the cottages good.

But the report as to education is less satisfactory. Even of Fleetwood it is said:

None of these children attend Sunday-school, and they grow up heathens. The language habitually used by these children proves them to be in a very degraded condition.

The moral standard is said to be higher than in Cumberland and Westmoreland.

The Miseries of "Cockling."

Here is a description by the incumbent of Flockborough, which will be new to most inhabitants of inland places:—

The children employed go upon the sands as young as seven or eight; they get no education, rarely going even to an infant school. The occupation is continuous throughout the year. One of the principal cocklers of this village has seven children on the sands, not one of whom has had the slightest education. All the children and young persons engaged in this occupation are in a very demoralised condition: their habitual language is shocking, and they never enter a place of worship. At fourteen both boys and girls become so independent that they frequently leave their parents and board and lodge with strangers, spending their earnings, even at that early age, in drunkenness.

The mother of three girl "cocklers" at this place says:—

My girls are out on the sands from ten to twelve hours together, and in spring tides they have to walk five miles to the banks. They have nothing while away but a piece of bread, of which they eat a bit now and then, just to keep off hunger. None of my children ever went to school.

Peasant Life in Cumberland.

Wages are comparatively high in this county (from fifteen to eighteen shillings), but cottages bad, and facts are given to show that "there is great inattention to the decencies of life."

Of Langton a witness says:—

The immorality of this part of Cumberland is great. The union workhouse here is to a great extent merely a lying-in hospital. The evil is certainly not decreasing, and I am at a loss to know how it is to be combated.

The county is stated to be notorious for its high rate of illegitimacy; and these are the almost grotesque causes to which it is ascribed by Rear-Admiral Scott:—

I think the immorality for which this county has a bad repute is attributable chiefly to the half-yearly hiring fairs and to the frequent balls which are held throughout the year for the entertainment of the working classes. *Girls who are taught nothing else are taught to dance, and the dancing master is as regular in his visits from house to house as the tax-collector.* The dress of servant girls and farmers' daughters is alike on these occasions, and resembles that of the higher classes as nearly as possible.

Here is another glimpse of Cumberland peasant life, confirmatory of the previous statement:—

Farm servants are rather particular as to their dress when not employed; a smockfrock is not to be seen in all Cumberland; every man on Sundays and holidays wears broad cloth, and the girls go to balls in low dreses. They spend the greater part of their wages on dress, and it would be difficult to distinguish at church a farm-servant girl from the daughter of her employer.

Effect of employment in Farm Work.

The Rev. J. Hodgson, of Hixton, says:—

Delicacy of character is destroyed by the work they perform and the things they see in a farmyard, and having their evenings to themselves often leads to the birth of illegitimate children. The prevalence of this vice is also increased by the faulty construction of farm-houses and the insufficient accommodation which they afford.

At a farmers' club meeting at Wigton, Dr. Tiffen

Objected to the employment of women in agriculture on account of the mixing of women with men in that labour, which put an end to modesty and delicacy of feeling. He believed there was no district in the kingdom, including the manufacturing districts, where illegitimacy existed to the same or a greater extent than in that district. Every sixth child born in the Wigton district was illegitimate, and how many were born within the legitimate term he would not like to say.

Morals in Westmoreland.

The wages of the Westmoreland peasantry are very good; but not the cottages.

With regard to morals, we cite the following:—

The low moral tone among the labouring classes is traditionary, and perhaps sufficient time has not yet elapsed to allow the influence of increased intercourse to tell upon the prevailing vice. Girls think it no disgrace to be the mother of one illegitimate child, nor do their friends regard it as such, but it must be allowed that marriage not unfrequently follows—*Mr. Webster, Kendal.*

The crowding in the farmhouses of a number of youths and girls without control is to be condemned. I know an instance, and that on the glebe of a clergyman, in which the sleeping rooms of the men and women are only separated by a sheet.—*Mr. Holmes, Milnthorpe.*

XII.—REPORT OF MR. HENLEY.

NORTHUMBERLAND.

Our readers will have observed that, bad as matters are everywhere in rural England, they improve as we go northward, and it is with a sense of relief that we find that the report in regard to the topmost county is, perhaps, the most satisfactory and encouraging of the whole series. The wages are high and the diet good. Mr. Henley says that "he has never found working agricultural labourers so well off in any place, including America"—

The Northumberland peasants are—as they were described by Sir Francis Doyle in 1842—intelligent, courteous, with a manly independence of demeanour; remarkably sober, rarely touching beer at their work; they bear a high character for honesty; and crime of a serious character may be said to hardly exist between them. By working when young half the year they are enabled to pay for their own education and assist in their maintenance. Their education and training make them efficient farm-servants, and able to avail themselves of any opening which may offer to benefit their condition, so that the stewards on all the large farms are almost to a man Northumbrians who have commenced life as hinds.

Farms will not let without suitable cottage accommodation, which they think "as essential as suitable stabling for the horses." On the other hand, there is a great deal of overcrowding in some of the cottages and farm-houses. We read of a gang of men and women—eighteen in all—sleeping in one loft, "there was no division, men and women all together"; and Mr. Elliot, a surgeon, of Bellingham, reports that:—

He had some time ago to step over fourteen beds in an ironwork cottage in one room to relieve a patient, and has been shocked frequently at the presence of men sleeping in the open apartment above, during the time of a woman's confinement.

The state of education in this county is not what it should be under the circumstances; but it is most cheering to learn that "the pressure for education comes from the people themselves." "Public opinion would send any man earning wages to the position of a brute who did not send his child to school." Yet, notwithstanding the prevalence of this feeling, ignorance is great and common, as will be seen from the following examples:—

Mary Smith, aged sixteen, hired bondager to Thomas Glass, Rock South Farm.—Does not go to Sunday-school, and does not know the name of the Saviour, or who He is. Does not know who Adam was; does not know the name of Jesus Christ, or who He was; never heard of the flood or the deluge; could not say what the Bible is; never heard of it. God made the world.

John Thornton (Castleward Union), a boy of twelve.—Does not know the name of Jesus Christ, Noah, Eve, or the name of the county he lives in; "thinks it is the west of England." Reads very imperfectly; at Ingoe school formerly.

William Riddle, Kirke Harle (Bellingham Union), aged eleven.—Has never been to school, but has been instructed at home. Was at work this summer, but does not know at what, or if at any wages at all. Knows his letters, but does not know the name of God, or who made him or the world; the name of Jesus Christ, or heaven or hell. Does not know who will punish him if he tells a lie, but knows it is wrong, and would not do it. Has been to church, but cannot remember anything he ever heard there.

The commissioner thus sums up

The State of Morality.

The great blot on the character of the agricultural population of Northumberland is the prevalence of bastardy. It is important, however, that the discredit arising from this cause should not be exaggerated. In comparing the bastardy statistics of different districts, it must be borne in mind that there are several circumstances which tend to make a rural district appear worse than it really is. In the first place, nearly all the births are registered in the country; "in the large towns, it is probable that the children born out of wedlock are not registered to the same extent as other children" (Registrar-General in 19th Report). In the next case, many illegitimate children in towns are registered as legitimate, the proceeding being possible there, though not in the country, where everyone is known. Further, the figures given by the Registrar-General show the numbers only of the children who are born alive. Now the proportion of such children born of the healthy women of the country is no doubt larger than in other cases, and infanticide, which is supposed to be very common in some towns, is rarer in the country, and is quite unknown in Glendale.

We have now discharged a duty which has been as painful as it has been laborious. It has been discharged honestly, we believe—imperfectly we know. It would have been easy to have filled many more columns with extracts more or less valuable; while it has been difficult to refrain from comments suggested by what has actually been given. We hope that what has been done for a special purpose will lead some of our public men—our writers, speakers, and thinkers, as well as our Parliamentary representatives—to study these Blue Books for themselves, with a view to discover remedies for that which they disclose. It will be a scandal, indeed, if, after the nation has taken pains to ascertain the diseases which afflict the body politic, it makes no attempt, or no adequate attempt, to effect a cure.

Although the subject of crime was not included within the scope of the commissioners' inquiries, we think it desirable to give the following statistics, taken from the authorised returns for 1869-70:—

THE CRIMINAL CLASSES IN TOWN AND COUNTRY.

I. MANUFACTURING AND OTHER LARGE TOWNS.
(Excepting the metropolis and pleasure towns.)

	Proportion to Population.
Commercial Ports, viz., Bristol, Hull, Liverpool, Newcastle, Southampton, Shields, Sunderland, Swansea, Tynemouth, Yarmouth	1 in 377
Seats of the cotton and linen manufactures, viz., Ashton-under-Lyne, Blackburn, Bolton, Manchester, Oldham, Preston, Salford, Stalybridge, Stockport, Wigan	1 in 375
Seats of the woollen and worsted manufactures, viz., Bradford, Halifax, Huddersfield, Kidderminster, Leeds, Rochdale	1 in 269
Seats of the small and mixed textile fabrics, viz., Congleton, Coventry, Derby, Macclesfield, Newcastle, Norwich, Nottingham	1 in 400
Seats of hardware manufacture, viz., Birmingham, Sheffield, Wolverhampton ...	1 in 374

II. AGRICULTURAL COUNTIES.

Eastern Counties—Essex, Lincoln, Norfolk, Suffolk	1 in 317
South and South-Western Counties—Dorset, Somerset, Southampton, Wilts ...	1 in 214
Midland Counties—viz., Bedford, Berks, Bucks, Cambridge, Hertford, Northampton, Oxford	1 in 231

The average of the criminal classes to the population in the large towns is 1 in 371.

The average in the agricultural counties is 1 in 254.

ILLEGITIMATE BIRTHS IN TOWN AND COUNTRY.*

1. In the principal manufacturing counties the proportion of illegitimate births to the whole number of births is as follows:—

Cheshire	6·6 per cent.
Lancashire	5·5 ,,
Leicestershire	6·8 ,,
York, West Riding ...	5·9 ,,

2. In the following (purely) agricultural counties the proportion is as follows:—

Cumberland	10·4 per cent.
Dorsetshire	6·0 ,,
Lincoln	7·8 ,,
Norfolk	9·7 ,,
Northumberland	7·0 ,,
Suffolk	6·9 ,,
Wilts	5·9 ,,

The average in the manufacturing counties is 6 per cent.

The average in the agricultural counties is 7·1 per cent.

* The figures are taken from the Registrar-General's Report, 1869—1870.

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